The Christian Century

PUBLISHED WEEKLY

The President's Religious Faith
By Paul Hutchinson

The Year of the Sabbath
By Simeon Stylites

Deep Waters
An Editorial

For Humanity: 20 for 1!
An Editorial

MARCH 24, 1954

In This Issue

PAUL HUTCHINSON

interprets the religious attitudes and convictions of President Dwight D. Eisenhower. The article is a joint project of *Life* magazine and The Christian Century and appears in the same week in both publications. It was planned in this way from its beginning some eight months ago. The research on which the article was based carried the editor of The Christian Century to many places in the country, from Abilene, Kansas, to the east coast. It is of course to be understood that this interpretation is in no sense "authorized" or official. Nobody interviews the President, except in the general press conference which is held in Washington, usually each week, and the President did not see this article until it appeared in print. Paul Hutchinson gratefully acknowledges the help which was given him by a multitude of persons, including the staffs of *Life* and *Time*, but is personally responsible for the article as it appears.

Next Week

the complete program of the Second Assembly of the World Council of Churches, which is to open on August 15 in Evanston, Ill., will appear in The Christian Century. Also to be published are the schedule of events for the general public and for accredited visitors, an announcement of arrangements for housing and transportation, and a survey of the summer ecumenical institutes to be held in Chicago area seminaries. Separate sections will provide a "who's who" of speakers, a description of how the Assembly is to be organized, and an interpretation of what the meeting will discuss and how it will reach its conclusions. This eight-page section of The Christian Century is being produced in cooperation with the American staff of the World Council of Churches, which will make reprints available from its office at 156 Fifth Ave., New York 10, N. Y. Orders for reprints of this special section should be sent to that address.

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The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyright 1954 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.50 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 20 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

March 24-26. Conference on World Disarmament and Development, Carnegie Endowment International Center, New York city; Ralph Flanders, Ernest Gross, Walter W. Van Kirk, speakers.
March 26-28. Conference on Family Worship (N.C.C. Joint Department of Family Life), Spring Mill Park, Ind.
March 27-28. Y.M.C.A. Eastern Pennsylvania Spiritual Emphasis Retreat, Buck Hill Falls; Elton Trueblood, retreat pastor.
March 28. One Great Hour of Sharing.
March 28. Chicago Sunday Evening Club; Samuel M. Shoemaker, speaker.
March 28. Hyde Park Community Church University of Life, Cincinnati; F. Gerald Ensley, speaker.
March 30-April 2. Assemblies of God National Sunday School Convention, Kiel Auditorium, St. Louis.
April 3-4. Y.M.C.A. Western Pennsylvania Spiritual Emphasis Retreat, Nittany Lion Inn, State College; Benjamin E. Mays, retreat pastor.
April 7-9. Conference Counselors Clinic on Planning Conferences and Workshops, New York city.
April 7-14. Ecumenical Institute Conference on Pastoral Care, Céligny, Switzerland.
April 8-9. National Religious Publicity Council Annual Convention, New York city.
April 11. Palm Sunday.
April 11-14. 5th Annual Washington Seminar for Lutheran Students (National Lutheran Council, Lutheran Church—Missouri Synod), Washington, D. C.
April 16. Good Friday.
April 17-22. Ecumenical Institute Conference on Art and the Church, Céligny, Switzerland.
April 18. Easter.
April 18-23. N.C.C. Broadcasting and Film Commission Radio-Television Workshop, Cleveland.
April 19-21. Garrett Biblical Institute Rall Lectures, Evanston, Ill.; Franz Hildebrandt, speaker; theme: "Christianity According to the Wesleys."
April 19-24. N.C.C. Division of Christian Education West Coast Interdenominational Workshop for Local Church Directors of Christian Education, Clear Lake, Calif.
April 19-21. Colgate-Rochester Divinity School, New York State Council of Churches Annual Post-Easter Convocation, Rochester, N. Y.; Ayer lecturer: Seward Hiltner; Rauschenbusch lecturer: M. Searle Bates; convocation chaplain: Clarence W. Cranford; seminar leaders: Bernhard W. Anderson, William H. Hamilton, Justin Wroe Nixon, Fred H. Wilkens.
April 19-30. Five Years Meeting of Friends Annual Board Meetings, Richmond, Ind.
April 19-30. Moravian Church (Northern Province) Semiannual Board Meetings, Bethlehem, Pa.
April 22-24. Interseminary Rural Life Conference, Merom, Ind.; theme: "World Dimension of the Rural Churches."
April 25. National Christian College Day.
April 26. Chicago Tract Society 65th Annual Dinner Meeting, Central Y.M.C.A., Chicago.
April 26-28. American Leprosy Missions 46th Annual Convention, Dallas.
April 26-30. 7th Annual Southwestern Audiovisual Workshop, Southwestern University, Georgetown, Tex.
April 26-30. N.C.C. Broadcasting and Film Commission Radio-Television Workshop, Altoona Pa.
April 26-May 1. Lutheran World Federation Commissions on Theology and Liturgy, Hildesheim, Germany.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, MARCH 24, 1954 NUMBER 12

EDITORIAL

THE MAN born blind was an interesting subject for speculation and the disciples might have become so interested in their theories about his blindness that they forgot the man himself. Jesus did not let this happen. In fact, Jesus seldom, if ever, discussed the problem of evil; he was too busy dealing it blow after blow. In this case he proceeded at once to heal the man, and he did it in a curious way. He sealed his eyes with clay made of dust and saliva, and then told him to wash his face in the pool of Siloam. Jesus didn't always heal the same way. Sometimes he touched the person; sometimes the person was miles away. Sometimes he did it by a word; sometimes by a direction such as this one. But no matter how he did it, the same thing happened: the creative life of God touched the broken lives of men to make them whole. It is still happening. It does not always happen in the same way. Sometimes God heals a person directly; sometimes indirectly through the channels of medicine and nursing care. Sometimes God heals a man at once, and sometimes he does it over the years. The slow, mending processes of life are no less a manifestation of God's power than the quick, dramatic demonstrations of health. Sometimes God does not heal a man. Is it because the man does not have sufficient faith? Perhaps, but not necessarily. There have been faithless ones restored and others, faithful unto death, have not been made well. We dare not pin God down to what we think should be done. There are margins of mystery around the suffering of men and women that we would not, if we could, clear away. Apparently, in the mind of Jesus there was something more important in life than health. When he could, he made men well; when he could not, he gave them the power to suffer heroically.

Fourth Week In Lent

An American Lenten Meditation, 1954

WHAT ARE WE going to do with all the butter and the other farm surpluses? . . . McCarthy. . . . Coffee at $1.04 a pound; remember Arbuckle's "Arioso," 10 cents? . . . McCarthy. . . . The Supreme Court must be having trouble making up its mind on school segregation. . . . McCarthy. . . . By the time Congress gets through "liberating" the Indians from federal protection, the whites will have pretty well cleaned them out. . . . McCarthy. . . . If Congress cuts my taxes, does that mean my children will have to pay heavier taxes twenty years from now? . . . McCarthy. . . . Should Hawaii be made a state, away out there in the Pacific? . . . McCarthy. . . . It looks as though those Latin American nations at Caracas are still afraid Uncle Sam is a bully. . . . McCarthy. . . . Are the doctors right about the dangers of this new polio vaccine? . . . McCarthy. . . . Evidently that Evanston Assembly is going to be quite an affair, but will it mean anything to an ordinary church member like me? . . . McCarthy. . . . Those 200,000 extra D.P.'s we were supposed to take in under the special law passed last year seem to have been lost somewhere along the McCarran Act line. . . . McCarthy. . . . Were those 200 airforce technicians sent to Indo-China just the first instalment on another Korea? . . . McCarthy. . . . That arms deal with Pakistan looks like a trouble-maker. . . . McCarthy. . . . Wonder whether Notre Dame can keep it up without Frank Lahey. . . . McCarthy. . . . How much of a recession is there and is it going to develop into a depression? . . . McCarthy. . . . How much of his legislative program will the President get through Congress? . . . McCarthy. . . . I doubt whether we've heard the last of that Bricker amendment, or something like it. . . . McCarthy. . . . Two years ago it was the mess in Washington; now it's the mess in Albany; politicians are much of a muchness. . . . McCarthy. . . . If Syngman Rhee decides to kick over the applecart, what can we do about it? . . . McCarthy. . . . McCarthy. . . . McCarthy. . . .

Read It and Weep

AMERICAN daily journalism is frequently accused of irresponsible sensationalism. But we have never seen anything to equal in that respect the editorial printed on the front page of the *Boston Post* on March 2. It called on the United States to launch immediate war against Russia. This was not an aberration of some anonymous editorial writer seeking to jazz up his inconspicuous part of the paper. It was an editorial signed by John Fox, publisher of the *Post,* printed in large type on the front page to command maximum attention. Not long ago Mr. Fox resorted to the same sensational device to castigate the *Christian Science Monitor* and its famed Washington correspondent, Joseph C. Harsch, for drawing attention to the disproportionate firings of Protestants and Catholics in the assertedly "security" measures being taken at the national capital. (These charges were commented on in The Christian Century for November 25, 1953.) It is no metaphorical war cry which the *Post* has spread on its front page. It wants a shooting war, World War III—a blasting atomic war in which, if we lose, we can at least "go down

with our guns roaring." It jeers at President Eisenhower for not having attacked Russia already. And why war now? To rescue the pope from the possibility that he might be captured by the Russians if the Communists should win the next Italian election, and to keep Israel from being destroyed! "The Vatican," cries this outburst, "and the state of Israel will fall into Kremlin slavery together unless the so-called 'West'—and by 'West' we mean the United States; no one else really counts—should, before it is too late, recognize what is facing us and, with a quality of courage which seems to be no longer an attribute of the once-great American people, go to war. The war, which should be started by us, would be entirely justified because it would be waged in self-defense." Aside from the fact that the war the *Post* wants could wipe out half the world's population, one would expect that even a Boston newspaper publisher would understand that there could be nothing more likely to endanger both the Vatican and Israel than an atomic world war. What in the world induced this publisher to indulge in such an exhibition of utter journalistic madness? It is hard to guess. But it may be noted that this war-monger is in a terrific struggle for circulation, wealth and power. Perhaps the fact that Boston is heavily Roman Catholic, with an influential Jewish minority, may have some bearing. In any event, we will remember this editorial as a degradation of the role of daily journalism to a depth below which it is impossible to fall.

Legion Misled by Fundamentalists

INFORMATION received since our last issue went to press indicates that the American Legion is being made the tool of sectarians connected with the so-called American Council of Christian Churches. This relationship played a part in the recent action of the Cook County, Illinois, council in calling on the state department to bar from the United States four persons it expected would attend the Evanston Assembly of the World Council of Churches. The Legionnaires also urged the state department and the national Legion to re-examine the entire list of accredited delegates to the assembly and bar from entry all whose admission would violate the McCarran-Walter Act. Apparently the Legionnaires do not know that this act permits immigration authorities to use their discretion, so that the entry of none of the four they named nor of any delegate will violate the act. Investigation by churchmen has not revealed who made the proposal which led the Cook County Legion to make a public spectacle of itself. But the World Council staff, after a slow start, learned that when the matter first came before the Legion group, action was deferred until leaders could consult its "expert" on subversion in the churches. It turns out that this expert is Edgar Bundy, a Southern Baptist evangelist now living in a Chicago suburb. At the Bishop Oxnam hearing before the House UnAmerican Activities Committee last summer, Bundy was revealed as one of the American Council misleaders of that committee. As a result of following his advice, two members of the House committee—Velde and Jackson—are fighting to save their political lives in primary contests. The delegation which Bundy, using facilities of Representative Jackson's office, assembled on the front row of the crowded Oxnam hearing included present and past presidents of the American Council. With Bundy as its adviser, it is not surprising that the Cook County Legion should view with alarm the coming Assembly of the World Council of Churches in Evanston. But it should learn quickly to question Bundy's counsel. Last week the *Chicago Tribune* roundly rebuked the Cook County Legion for its action. In a ringing editorial it welcomed the World Assembly. It advised the Legion to favor the coming of Iron Curtain critics of capitalism and American life to see what life is like here, so they can make their own comparisons. That is better advice than Bundy's.

Ban Liquor Drinking On Michigan TV?

A BILL TO BAN dramatized advertising of beer and wine from television in Michigan has passed the lower house of the Michigan legislature by a vote of 56 to 32. The measure has now gone to the state senate. It was introduced by John J. McCune, a Republican from East Lansing who is reported to be a clergyman's son serving his first term in the legislature. In spite of determined opposition from television stations and the liquor interests, opinion in the state strongly backs Representative McCune. He takes the position that "children must not be led to believe that the drinking of beer and wine is the socially accepted thing to do." This happens when television programs show people drinking. The McCune bill requires the state liquor control commission to review all television programs broadcast in the state and ban the sale of any alcoholic beverage advertised by dramatization of the act of drinking. It is our understanding that the advertising trade has come to regard as in bad taste store window advertising showing live persons or devices which attract attention by noise or movement. The McCune bill appears to be trying to defend the children of Michigan by invoking the same considerations. Representative L. C. Cramton, a supporter of the McCune bill, argued that the measure serves notice on the liquor industry that people want television advertising modified for the sake of their children. He said that if the liquor industry insists on freedom from all controls of morality or consideration for the welfare of children in the home it may force the nation to go dry again as a measure of self-protection.

Why Not Export Billy Graham?

REPORTS from London indicate that Evangelist Billy Graham is preaching each night to overflow crowds. Now an afternoon meeting is being added, so that those who cannot crowd into one of the 11,000 seats in Harringay Arena may glimpse the American wonder boy. Londoners seem to be liking the American evangelist better than they expected they would. Initially their reaction was hostile. They distinctly did not like the statement made in a Graham publicity release, not intended for their eyes, that postwar socialism had managed to demoralize Britain where all Hitler's power had failed. Changing "socialism" to "secularism" did not quite ring true, but they let it pass. Some British voices were heard asking Mr. Graham to de-

vote his efforts to creating a better standard of morals among American service men billeted in Britain. Others compared American crime and divorce figures with those in Britain and asked if he did not have enough to do at home. Some openly charged he had come to take money out of Britain. He answered that he had not come because Britain was any more sinful than America and that he did not intend to take any money away with him. At this point he was well served by the fact that sometime ago, on the urging of Jesse Bader, evangelism secretary of the National Council of Churches, Billy Graham restricted his earnings to a straight salary. So far as we have heard, he has not attempted to reply to the point raised by a British clergyman, that his view of the Bible is at least 50 years behind the times. In London as in America, Billy Graham is revealing himself as extraordinarily teachable and humble, considering that he is surrounded with the fevered adulation of crowds so much of the time. He will learn a great deal in London, and will, if he keeps up the growth which has characterized his last three years, put what he learns to good use for Christ and the church.

Post-Bricker Reflections

AN OUTSIDE CHANCE exists that the Bricker amendment may not be dead for this session of Congress. However, it appears safe to comment on the assumption that we have heard the last of the Bricker amendment for the present. But when the 84th Congress convenes we expect Senator Bricker and his cohorts to return to the battle primed with new resolution and expecting victory. We hold this expectation because the debate on the original Bricker amendment has focused light on a constitutional problem of great importance to the nation's future, and we believe there will be sufficient public concern to keep agitation alive until some sort of constitutional action has been taken. This problem has to do with executive agreements. We can sympathize with the secretary of state when he says that it would be impossible for his department to carry on its day-to-day work without executive agreements. But if such agreements can be stretched to cover major decisions of foreign policy, then Congress—supposedly representative of the people in our democratic process—has no real control over such decisions. It is worth remembering that the George amendment, which was the one on which the Senate cast its final vote, dealt with executive agreements. The Bricker amendments, in various readings, were decisively rejected. But the George amendment lost by only the single vote of a sick senator who was brought into the chamber almost too sick to know how he was voting. The George amendment would have made executive agreements valid as internal law only if approved by Congress. One can discount the glandular isolationism and the phobic anti-U.N.ism which registered in the vote for the Bricker proposals; the George substitute was trying to deal with a genuine issue, though we are not sure that its language, if adopted, would have accomplished a great deal. Elsewhere in this issue it is pointed out that the executive agreement is not a problem that vanished with Roosevelt and Truman; at this moment it involves as important a decision as the re-armament of Germany and Japan. If the constitutional theory of checks and balances is not to become a dead letter where foreign relations are concerned, some sort of congressional checkrein must be placed on this executive runaway.

Fair Treatment for Puerto Ricans!

AFTER THE SHOOTING in the House of Representatives, Puerto Ricans, Mexicans and everybody who spoke, looked or acted like a Latin American became an object of suspicion. Within a few days all or nearly all who had given reason for suspicion had been apprehended or interrogated. But the memories which will linger in the minds of many innocent persons should cause Americans to pause. What happened in the hours and days immediately after the tragic event in Congress to the principle of American justice that a man is presumed to be innocent until he has been proved guilty? In this respect our procedure might have profited if we had followed the example of the Puerto Rican commonwealth. That government assured the public that it maintained its "profound respect for civil rights" despite arrests of 43 whose associates had shot up Congress. It wanted Puerto Ricans to understand that neither the Nationalist, the Communist nor other parties had been outlawed, and that individuals who came under prosecution were being held to account for their individual actions. Puerto Ricans cannot be compelled to incriminate themselves, and their law protects them against third-degree brutality when in prison. It goes beyond American law in that a witness summoned to testify before a judge is automatically given immunity from prosecution. In these as in many other respects we can learn from our neighbors in this hemisphere. As this is written, the Caracas conference has not yet adjourned, but the most enthusiastic applause given any statement was one which condemned racial discrimination as this is practiced by U. S. nationals and officials in the Panama Canal Zone. That applause should crackle its warning to every one of us that our actions are being observed, and often to our discredit.

Off-Shore Oil Becomes an Issue at Caracas

IF ANYONE in this country thinks the last election settled the question as to who owns the oil under the Caribbean, he has not reckoned with the countries south of the Rio Grande. At Caracas, Ecuador has called for a special Inter-American conference to deal with disputed rights to the continental shelf. In so doing it was continuing an agitation it started at the ninth Inter-American conference in 1948. Interestingly, the position taken by the United States in every effort by our neighbors to look into the rights of this question has been to oppose any action to bring the question to a decision. When the agenda of the present meeting was set last November at a meeting in Washington, Ecuador's motion to include this question had one vote against it—that of the United States. This is really not a position which accords with the dignity or the sense of justice of the American people. We should welcome the holding of a conference to attempt to reach an agreement on this or any other outstanding question. In this instance

we are dealing with a matter whose importance has greatly expanded in recent years. A situation which nobody anticipated developed because of the discovery that oil exists under the seas covering the continental shelf. About the only law which had a bearing derived from the days when the effective range of a cannon was three miles, and this obviously did not meet the situation. Neither do the pretentions of the United States that we control the continental shelf in the Gulf of Mexico or in the Pacific just because our oil enterprisers got there first. It is high time for us to abandon the defensive attitude of the boy caught with his hand in the cookie jar and seek a fair and equitable solution with our neighbors. At the moment of writing, it looks as though our Latin neighbors will leave Caracas far more disturbed by our slowness to consider their economic views than by our warnings of communist danger.

Does Eisenhower Pledge Conflict With Dulles Doctrine?

PRESIDENT EISENHOWER told a press conference on March 10 that "there is going to be no involvement of America in war unless it is a result of the constitutional process that is placed upon Congress to declare it." The promise was a comment on fears expressed in Congress that if any of the airforce technicians recently sent to Indo-China should be killed or captured, the United States would become involved in that war. The presidential pledge has been widely praised. But what relation has it to the declaration by Secretary Dulles, made on January 12, that the U. S. intends hereafter, in case of communist aggression, to "retaliate, instantly, by means and at places of our choosing"? ¶Attorney General Brownell has asked Congress to amend the immigration laws to provide for judicial review of deportation orders. This is a change badly and long needed to bring one part of this nation's immigration laws into accord with Anglo-Saxon conceptions of justice. ¶The British government has announced that sometime this year it will conduct germ warfare tests in the Bahamas, at least twenty miles from shore. That's getting pretty close to Florida; closer than we'd care to have it if we were in Florida. ¶"Martin Luther," the magnificent film which has been breaking box-office records in this country, is not to be shown in Great Britain. Reason? Film booking agencies there say it would not be commercially successful. Some British Protestants refuse to believe that's the real reason—as of course it isn't. ¶New York state's court of appeals has denied the petition for a rehearing of the case in which it held there was no legal bar to merger of the Congregational Christian and the Evangelical and Reformed Churches. Since there is no constitutional issue to justify taking the case to the U. S. Supreme Court, this would seem to be the final disposition of this unfortunate legal controversy. ¶Chaplain Frederick Brown Harris recently prayed that members of the U. S. Senate would be "saved from forgetting the courtesy which shines with respect and understanding for the opinion of others." It sounded like the days when Peter Marshall was chaplain of the Senate. ¶Work has started on Tunghai University, the first Christian university on Formosa. An entering class of 200 is expected when instruction starts next September. ¶The World Council of Churches and the Lutheran World Federation, between them, last year settled more than all twenty other nongovernmental agencies which are trying to find new homes for Europe's refugees and D.P.'s. Figures come from the Intergovernmental Committee for European Migration.

For Humanity: 20 for 1!

Father of all mankind of every land and race, we thank thee that thou hast blessed our land and our people with good things from generation to generation even until now. We humbly confess that too often we have accepted these blessings as our right rather than as a trust from thee. Too often we have forgotten thy children of other races and climes who suffer because of the wickedness of man and the catastrophes of nature. Open now our eyes, we ask, that like our Master we may be filled with compassion when we see the multitudes in need. Help us to translate compassion into action and so to use thy bounty bestowed on us that we may help them wisely in accordance with thy will. In the name and in the spirit of the Master who went about doing good, we ask it all. Amen.—Prayer by Bishop William C. Martin, president of the National Council of Churches, for use in observance of "One Great Hour of Sharing" March 28.

A SUDDENLY enlarged opportunity for human service has opened to the church people of America. It is important for them to know about it before Sunday March 28, when the churches combine in "One Great Hour of Sharing." This year every dollar given for the relief of human need overseas will do the work of at least twenty! Church World Service asks for additional gifts of $3 million on that Sunday so that it can deliver to the needy at least $60 million in help. We believe that if the Christian community can be informed in time what additional gifts can do, it will provide the $3 million—and more. Imagine getting $5 to do the work of $100! Such magnification of little into much has not previously been possible. The word must be broadcast by every means.

I

Here is the story as it has broken in recent developments in Washington and New York. The Christian Century suggested what was coming in its issue of March 3 when it indicated that the government was offering all the powdered milk church agencies can use over the next three years. But now it appears that powdered milk is only one of the commodities to be available. President Eisenhower has proposed that budget provision be made for the next fiscal year and for subsequent years so the government can give to American voluntary relief agencies all they can use of a variety of surplus commodities for their programs overseas. This is the kind of action needed by the government before it can release the commodities. When the government is thus empowered, churches and other voluntary agencies which are equipped to distribute the commodities overseas may take over.

We do not have to be hypocritical about American generosity to see this situation in the light of its essential fac-

tors. The United States has more surplus commodities than it knows what to do with. Taxpayers are paying nearly half a million dollars *a day* for storage for surpluses unneeded by us. The commodities have to be moved, for new crops and additional materials are rolling in. The administration hesitates to antagonize the farmers by legislation which cuts down the production of surpluses. At the same time it knows it will suffer politically if it does not clear present storage facilities so farm parity legislation can be effective. Against this background, the government comes to the voluntary agencies with a request for help in giving the surplus commodities away.

The fact that the request has overtones of political self-interest need not be held against it. We can and should act on it with enthusiasm regardless of party, even though it is obvious to most citizens that policies which continually overstrain the American agricultural economy in producing food surpluses need modification. That should come later, but right now it is our duty to act on the situation which exists.

An important element in the situation is that while we have surpluses the world production of food is running a deficit. Most of the world's needy cannot buy, so we would not be upsetting anybody's market if we give our surpluses to them. One reason why we should move these commodities, or part of them, to satisfy the hunger of the people in the major deficit areas is that in this way we may be able to help them increase their production and so raise their standard of living. From the standpoint of the human community, the 60 million tons of commodities in our reserve constitutes an asset which must not be wasted.

II

The major reason, of course, why we should do all we can to help the world's hungry is that men, women and children are in need and we can help them. Even if we had no surplus we should divide what we have to relieve suffering. "Millions of children and adults around the world are so badly undernourished that they fall prey to deficiency diseases," says Wynn C. Fairfield, executive director of Church World Service. "Some of these are refugee victims of postwar hostilities and of cold war tensions. Some are fighting their way back to economic independence after natural calamities of famine, flood and earthquake. Some of them are victims of chronic poverty and ignorance. For very many of them supplementary food for which they cannot pay will mean the difference between vigorous and productive living and an early death or physical weakness and disease which prevent them from earning their own way in society." He could have added that the assurance that these surpluses will be available over several years redoubles their value.

Dr. Fairfield does not need to argue his point. The years since 1940 have certainly taught even the most benighted of us what man's inhumanity can do to man. They have also given us many memorable illustrations of success in rehabilitation of thousands, even millions, of destitute and demoralized people. But why does Church World Service need an additional sum of money to take advantage of our government's offer of surplus commodities? Why not channel those commodities through courses which are already open?

The answer is that distribution of surplus commodities cannot be wisely or effectively done without supervision, and the more commodities that are available the more people are required to oversee their distribution. Church World Service has had a great deal of experience in many places throughout the world in the last eight or ten years. It has had the help of missionaries and Christian nationals from many churches and will continue to receive their aid. It has a highly trained and sacrificially devoted staff. But if it is to multiply by ten its distribution of milk and other commodities it will have to enlist additional personnel. Other expenses will arise as its operation expands. Experience has taught that under sound administration these expenses run about five per cent of the value of the commodities distributed. This is a very low figure, and compares favorably with that of other agencies operating in this field.

After a number of meetings in which the possibilities for added service were matched with the availability of personnel and such matters, Church World Service has come to the conclusion that if it gets the kind of support it needs, it can ship and distribute additional surplus commodities valued at $60 million this year. It has been given reason to believe that the government will make that great quantity of commodities available if it receives concrete assurances that they will be properly and responsibly distributed where they are most needed.

Church World Service is prepared to give these assurances, provided the churches whose arm C.W.S. is rise to their opportunity. It asks additional support of $3 million so that it can expand its distributions by $60 million. Since the churches contributed around $7 million for overseas relief in 1953, this would mean that Church World Service should receive $10 million this year. That is not an impossible sum for Christians of many denominations working together to give. It is particularly challenging when each extra dollar made available for surplus food distribution is multiplied at least 20 times in the value of commodities which can be made available. For every dollar, twenty! For every $5, a hundred! For every $50, a thousand!

Deep Waters

ON MARCH 8 the United States and Japan signed a series of agreements under which Japan pledges all her resources to the defense of the free world and the United States pledges economic and other help for her rearmament. At almost the same time the West German parliament amended its constitution to give the Bonn government the right to rearm; the amendments place no limitation on the authorized new German army, which need not be part of the European Defense Community or a unit of the North Atlantic Treaty Organization.

The United States was the moving force in bringing about Japan's promise to rearm in spite of a constitutional prohibition against maintaining armed forces—a prohibition which American influence, only eight years ago, persuaded Japan to adopt. Behind the Bonn constitutional amendment to legalize formation of a new German army

the world could see steady pressure from this country. Both moves are what the military men like to call "calculated risks." Nineteenth and twentieth century history surely indicates that rearming Japan and Germany is a risk. Whether the "calculation" of the diplomats is sufficient to control the "risk" taken by the general staffs, only the future can tell.

The agreements signed by the United States and Japan —they are not treaties, hence need not come before the U.S. Congress for ratification, but must be ratified by the Japanese Diet—cover a broad area. Japan promises to make the "full contribution permitted by its manpower, resources, facilities and general economic condition" to build armed forces for its own defense and to protect its part of the world against communist aggression. In return, the U.S. will immediately pump $100 million into Japan's needy economy, most of it in the form of arms, or purchase of arms made in Japanese factories, or subsidies for Japanese munitions makers. Part of the deal will sell to Japan for yen 400,000 tons of our surplus wheat and 100,000 tons of barley, but we will immediately turn around and use these yen for "offshore" purchases of Japanese-made arms.

I

Is it a good deal for Japan? Considered without any reference to the breaking of her constitutional disarmament pledge, there seems to be great skepticism in Japan. Tokyo newspapers which usually reflect the views of the business community think that the economic grants promised in exchange for rearmament are not large enough to give the economy much of a shot in the arm, and are much too small in the light of the cost of the U.S. military mission which is to be maintained in Japan. If the *New York Times* is correct in its estimate that this mission will cost the Japanese $990 million by April 1955—not including "a considerably larger amount" to cover housing, travel and office expenses which the Japanese taxpayers must also pay—it hardly seems offset by the $100 million promised for arms or such other American aid as is now vaguely forecast.

The main Japanese opposition, however, is not economic, just as it is not moral. It grows out of a widespread fear that the new army will in reality be at the beck and call of U.S. policymakers, and that they may one day use it in place of American infantry on the Asian mainland. Ambassador John M. Allison recognized this when, in the act of signing the agreements, he said, "You will look in vain for any requirement that Japan take any action to which its government does not of itself agree," and "You will look in vain for any requirement that Japan send its young men abroad." To which many Japanese reply that they also look in vain for any assurance that they won't later find themselves expected to do so.

The loudest opposition to this rearming of Japan is coming from Korea. President Syngman Rhee is a cantankerous old man who seems to find reasons to object to almost everything the United States does in the Far East. But in his objections to the rearming of Japan he unquestionably has the complete, even violent, support of the entire population of the Republic of Korea. And who can blame him for his fears? If you were president of a devastated and exhausted little country such as South Korea, with such neighbors, how would you regard a proposal to rearm the one of those neighbors which, up to 12 years ago, held your country under one of the most ruthless military occupations of modern times?

II

The revision of the Bonn constitution, which Chancellor Adenauer just managed to get through the Bundestag, ends the constitutional debate which has held up President Heuss' signature of the bill authorizing West German adherence to the E.D.C. army plan. Certainly this has done nothing to lessen French apprehensions, which regard the prospect of German rearmament about as the Koreans regard the prospect of Japanese—and for similar reasons. Many kinds of new pressures, including a West German semi-offer to negotiate the future of the Saar, are being brought to bear on France to ratify the E.D.C. treaty before April 24, when the Geneva conference opens. But the closer West Germany moves to rearmament, the more hesitant the French become. Who can blame them?

Moreover, it has suddenly become clear that a large portion of the British public has most serious misgivings at the prospect of German rearmament. When Mr. Eden told Parliament that experience at the recent Berlin conference showed that Russia will not permit a democratic reunion of Germany, and that the alternative must therefore be West Germany's rearmament, preferably in the E.D.C., Mr. Attlee and Mr. Morrison, as leaders of the Labor party, supported him. But Mr. Bevan seized this issue of German rearmament to assault his own party leaders, and came within five votes of defeating them! England is full of earnest folk who, without regard to their party affiliations, shudder at the prospect of a rearmed Germany. It is by no means sure that the present slim parliamentary majority for German rearmament will last long.

During the debate in Parliament Harold Wilson, former cabinet minister who is one of Aneurin Bevan's strongest lieutenants, charged that while the E.D.C. plan provides for a present German contingent of only 12 divisions, the German generals who lurk in the background of rearmament have an army of 60 divisions as their true goal. The charge was called preposterous in Bonn. But it is a fact that the constitutional amendments adopted provide for a national German army, with no stipulation that it must be under E.D.C. control, and that to get these amendments passed Dr. Adenauer had to promise later to adopt other amendments which will make the soldiers' oath of the new army a personal one to the head of the Reich, and will organize this new army in geographical units. This, the London *Economist* points out, apparently foreshadows Silesian and East Prussian divisions raised from the expellees and burning with desire to reconquer those regions for the Reich.

III

What this all adds up to is that there is formidable opposition to the rearmament of both Japan and Germany, inside both countries and outside among their neighbors. Yet the United States is pushing steadily ahead to speed this rearmament. The American position is that (1) without an armed Japan and Germany, no dependable and

sufficient international force can be constituted to hold communist aggression in check either in Asia or in Europe; and (2) without the rearming of these two countries the United States will never be able to bring home its occupation troops. It is admitted that there are some dangers in rearmament, but Washington expresses confidence that the new Japanese and German armies, and their general staffs, can be controlled. That's the key question. Can they?

Those who, in our state department and Pentagon, speak so assuredly should remember that the common people of the world have had one bitter lesson in the control of a military-minded nation intent on eluding controls. It is a lesson only fifteen years old. If ever a scheme was devised that seemed sufficient to keep a defeated nation from further resort to military aggression, the Treaty of Versailles was such an instrument. The clauses in which it disarmed Germany and provided against her rearmament as an aggressive power looked foolproof. It took the upstart Bavarian corporal, Adolf Hitler, two years to tear them to ribbons. When the peoples of the world are told that they have no cause to worry now about another German rearmament, or a Japanese one, they remember . . . and they are not convinced. Nor is their assurance increased when on the eve of rearming Bonn selects, as its official observer at the United Nations, holding ambassadorial rank, an out-and-out nazi who served under Hitler.

During the war it was axiomatic that the Allies were fighting to secure, among other things, a disarmed and neutralized Germany and Japan. There are a great many people in a great many countries, holding all sorts of political views, who still think that the neutralization of Germany and Japan would be a good idea. They believe that if military deterrence of communist aggression exists, it consists largely of airforces atomically armed. And they are not convinced that the Kremlin is eager for war.

The United States government, however, holds that future security requires a rearmed Japan and Germany. We trust that those who are responsible for pushing this policy to fulfillment realize how deep are the waters into which they are leading mankind. And we wonder a little that a Congress which lately was showing such concern for its powers in the discussion of the proposed Bricker amendment, should now be accepting policy decisions of such far-reaching moment on the basis of executive agreements which will never come before the legislative representatives of our people for ratification.

The Year of the Sabbath

EDITOR THE CHRISTIAN CENTURY:

SIR: The pastor of St. John's-by-the-Gas-Station brought me a letter this week which he wrote to all the high leaders and their staffs at the General Headquarters of all the Churches. He wants you to send it, as he thinks you have a mimeograph machine and know all the addresses. He encloses stamps. Here is the letter:

"YOUR HIGHNESSES: Two things. First: Thank you for your devoted and inspiring leadership. You have kept us at work in season and out of season and we are grateful. You have been mighty men of battle in the Lord.

"Second: Don't you ever get tired of concocting plans whereby every pastor and every church must do everything at exactly the same time and in the same way? How about making a place to stop and take a breath once in a while? As campaign follows campaign, as crusade succeeds crusade, as movement breathes down the neck of the movement that went before, we are afraid of being regimented to death. A piece of music for a brass band that does not leave room for the players of the trumpet and trombone to take a breath is impossible to play. We hardly have room for a breath between agitations. One of my friends tells me that life in his church often seems like a nationwide toothbrush drill. Everybody brush his teeth at exactly 7:45 a.m.! All together now, brush! If anyone brushes his teeth at 7:30 a.m. or 8 a.m. he is 'uncooperative.'

"So I am venturing to call your attention to a great idea, to be found where a number of great ideas are found, in the Bible. That is, the Year of the Sabbath. The general idea is: Every seven years, give us a rest. In more dignified language you will find it in Leviticus 25:

> "When you come into the land which I give you, the land shall keep a sabbath to the Lord. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruits; but in the seventh year there shall be a sabbath of solemn rest for the land, a sabbath to the Lord; you shall not sow your field or prune your vineyard. . . . it shall be a year of solemn rest for the land.

"You see, they knew the crops would be a lot larger and better if there was a spot of rest. Why not try it? It's in the Bible! Just think of what would happen if a church had a Year of the Sabbath, without any quotas or campaigns, and only one directive—'Boys and girls, you are on your own. Get going!'

"If you strategists at G.H.Q. will do that, I will personally guarantee that the churches during that year of rest and freedom will have the best year since Francis Asbury and his horse, Trigger, started out circuit-riding."

So, please have this letter mimeographed and forward it to the proper people.

Yours,

SIMEON STYLITES.

Sound Trumpets for the Unborn Children of the Spirit

SOUND trumpets for the unborn children of the spirit,
Motions of love still to be given form, pure impulses
Unclouded by the murk of calculation.
Honor them where they wait to be born in time,
Wait to illumine the dark galleries of space
With lanterns of spring joy, with flowers of light
Undreamed of in the heaviness of our days.

Sound trumpets for the unborn children of the spirit,
Insights as yet too fleeting to find substance,
Knowledge too deep, waiting for the confluence
Of countless tides pouring through valleys of the mind.
These also when their birth-hour comes will bless us;
Bright with the nakedness of their divine beginning,
New comets flashing through obscure sad skies,
The spirit-born will come. Honor them now with trumpets.

WINIFRED RAWLINS.

The President's Religious Faith

By Paul Hutchinson

GOD, says the unwritten glossary of American politics, is a word in the last paragraph of a political speech. But Dwight D. Eisenhower made it the first word he spoke as President of the United States. The innovation caught by surprise those who had just watched him take his oath of office. As the new President lifted his hand from the two Bibles on which he had sworn and turned to face the crowd around the inaugural stand, instead of the expected policy speech, he began to lead the nation in prayer: "Almighty God . . ."

Uttered by some men, a prayer inserted at that moment would have sounded like a calculated play to the churchgoing galleries. This prayer did not. It was too direct, too faulty in diction—ritualists could grimace at "Thou will" —to be anything but what it was, the intuitive expression of a humble man who, in assuming tasks new to his experience, acknowledged his need for divine aid. His brief petition for "full and complete dedication to the service of the people" and for help "to discern clearly right from wrong" probably left more of an impression on the millions clustered around radios and TV sets than did any portion of the address which followed.

What does religion mean to President Eisenhower? A reporter who interviewed him just before he became president of Columbia quoted him as saying, "I am the most intensely religious man I know." What did he mean? He seldom makes a speech without some reference to the nation's need for spiritual strength. He attends church more frequently than most of his predecessors. He goes to prayer-meeting breakfasts. His cabinet sessions begin with prayer. He is never too busy to receive church delegations and several of his most important speeches have been delivered at church gatherings. Are these things the reflection of an intensely religious man? Or do they bespeak no more than an appreciation of the importance of the church vote?

Cynics will prefer the latter interpretation. Why is it, they will ask, that the President's emphasis on religion was so inconspicuous before the presidential bug bit? No one noticed any particular religious concern in Dwight D. Eisenhower from his days as a West Point cadet to the time he became a five-star general. At army posts and during the war he went to church services occasionally—very occasionally—but the chaplains did not regard him as an officer conspicuously interested in their ministrations. As soon as the presidency became a possibility, however, his speech began to be sprinkled with references to the "moral and spiritual" underpinnings of the republic. One of his first acts after his election was to join a church. What is this, his countrymen familiar with the ways of politics may ask, but another politician's resort to the religious racket?

An attempt to assess the President's religion may seem an invasion, not merely of privacy, but of the deepest privacy which every sensitive man wants to hide from vulgar curiosity. But President Eisenhower has hammered so hard on the importance of religion that there is a legitimate public interest. When he employs the vocabulary of religion, is that something adopted for policy's sake or an honest expression of his most deeply held beliefs? And what are those beliefs?

Start at Abilene

TO UNDERSTAND this President who insists that for his nation faith in God "is our surest strength, our greatest resource," one must start where he started—among the River Brethren in Abilene, Kansas. The story of his family background has been told before, but it cannot be left out here. His career has brought him familiarity with courts and rulers and the ways of the world's mighty. Yet again and again, as he wrestles with the requirements of the presidency, Abilene shows through. Its mark is plain on him. Most of the time it helps to steady his thinking and give his leadership confident direction. Occasionally, it betrays him into a belief that some problems are simpler than they are, and their solutions quickly to be found.

President Eisenhower's grandfather, Jacob F. Eisenhower, a minister of the Brethren in Christ Church, late in the 1870's was a leader in a mass migration by several congregations of that faith from the rich farmlands in and adjacent to Lancaster county, Pennsylvania, to the newly surveyed wheat farms of central Kansas. Abilene, where the migrants debarked, was famous as the northern end of the Chisholm trail—a frontier town where "Wild Bill" Hickok, as marshal, employed his legendary prowess with a Colt .45 to impose a minimum of order on Texas cowboys celebrating the safe delivery of the great herds of longhorns they had driven across the Red River and the Indian Territory to this Kansas railhead.

By 1870 Abilene's career as a wide-open cattle town had the mark of death on it. There is a local tale that the then mayor, Theodore C. Henry, reading the economic signs but not daring to challenge the wrath of the still powerful cattle kings, secretly sowed five acres of Canadian winter wheat to see whether it would flourish in the Kansas climate. The result sent the mayor, and other Kansas boosters of that pre-grasshopper era, posting eastward to enlist wheat farmers. Among those who responded to the lure of wide, but by no means cheap, land were more than a hundred families of the Brethren in Christ from in and around Elizabethville, a village in Dauphin county near Harrisburg. One who went ahead in 1878 to spy out the land was their farmer-pastor, Jacob Eisenhower.

The Brethren in Christ are one of the almost innumerable bodies which stem from the Anabaptist movements of

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This is what I have found out about religion: it gives you courage to make the decisions you must make in a crisis, and then the confidence to leave the result to higher power. Only by trust in oneself and trust in God can a man carrying responsibility find repose.

PRESIDENT EISENHOWER.

the Reformation period. Whether they should be reckoned with the Mennonite or the Dunkard branches of that movement is a question on which they themselves are divided. Having felt the heavy hand of Lutheran and Calvinist persecution, the Anabaptists, after scurrying from one delusive refuge to another in Germany, Switzerland and Holland, finally in large numbers sought the sanctuary William Penn had opened for dissenters in the North American colonies. The first Eisenhower to join this migration landed from Holland in Philadelphia in 1741 and gravitated into the Mennonite farming colony which was developing along the Susquehanna river.

The first congregation of the Brethren in Christ was formed during the Revolutionary War. It met in a Lancaster county farmhouse on the banks of the Susquehanna, and so its adherents came to be known as River Brethren. That name sufficed until Civil War times; even today one seldom hears the body referred to by its legal title. What caused this little band to split off from their Mennonite brethren is pretty well lost in the unkept records of the 18th century congregations. Splits have been so numerous among the Mennonites and Dunkards that few show any curiosity about their origins.

'The Plain People'

IN THE MAIN, an outsider today observes no perceptible difference between the River Brethren and the stricter sects of Mennonites and Dunkards. All belong in the company of "the plain people" who, by simplicity of dress as well as rigidity of conduct, seek to show their "separation from the world." The River Brethren no longer place the emphasis on details of clothing they once did, though many of the little black bonnets, which are the modern adaptation of the original Mennonite women's "prayer veiling," can be seen on the streets of Abilene. Family pictures show that as late as 1904 the President's father held out against the worldliness of a necktie.

Among the rituals the River Brethren practice in common with Mennonite and Dunkard bodies are foot-washing, the "holy kiss," a communal version of the Lord's Supper, and a "dedication of infants" akin to baptism. Strict Sabbath observance is enjoined. Marriage is indissoluble except by death. No member in good standing may raise or use tobacco. Neither may members join secret societies; until 1927 they were prohibited from taking out insurance. In these and other ways the River Brethren seek the "sanctification" of their company—an aim which their publications claim they stress even beyond other Mennonite branches.

The River Brethren tithe. Their congregations are conducted at a minimum of cost, for their clergy engage in secular occupations to support themselves. But their strict application of the rule that a tenth of all income must be given to the Lord makes it possible for this tiny denomination, with less than 8,000 members scattered on farms and in small towns in widely separated parts of the United States and Canada, to support five missions in Africa, four in India and thirty-five in underchurched communities in this country.

There is still another tenet the River Brethren hold with tenacity. In company with Mennonites, Dunkards and "Brethren" of various persuasions, they are pacifists. In personal conduct, they hold that the Sermon on the Mount enjoins complete nonresistance on Christians. In the conduct of nations, they counsel entire forbearance from any use of force. So far, in fact, do they believe the activities and policies of states diverge from the Christian norm that only of late years have they consented that their members should vote. Mennonite circles still debate whether their members can conscientiously hold public office. In time of war, or whenever the state imposes a draft, their young men are expected to apply for conscientious objector status.

This, at least, is the Mennonite, and River Brethren, teaching. Statistics from the Second World War indicate, however, that the pacifism of the "peace churches"—including the Quakers—no longer controls the decisions of many of their young men. It is interesting, when poking around in the President's family origins, to discover how many of the Eisenhowers and Eisenhower relatives in Pennsylvania Dutch country went off to the Revolutionary and the Civil Wars. The President had a great-grandfather who served in the Union cavalry.

From Pennsylvania to Kansas

TO ASSESS the President's religion, one must bear in mind this pietistic background. Also, one needs a good deal of Eisenhower family background. So we turn again to Jacob Eisenhower, the President's grandfather, the farmer-preacher who, like an Israelitish patriarch, broke the trail for the River Brethren trek to Kansas in 1878 and '79. Jacob must not be thought of as an impoverished farmer looking for better land or as a religious enthusiast hunting for some untarnished spot in which to build utopia. He was a solid, prosperous, God-fearing man whose like may be encountered today in almost any Pennsylvania farming community between Harrisburg and Pottstown. He lived in the biggest house in Elizabethville—built big so that the lower floor could be used for church services—and he sold out at a price which enabled him to buy a wide spread of farms around the little town of Hope, near Abilene, for which he paid $1,200 a quarter-section. The Elizabethville migrants, according to a newspaper estimate at the time, took west fifteen freight-car loads of household goods and at least $500,000 in cash.

President Eisenhower has said that he can sympathize with the difficulties of farmers because his own family lost its wealth to Kansas drought and grasshoppers. In part, it did. But that was not the whole story. In the Mennonite tradition, old Jacob, having prospered on the land intended that his children should live on it. But his son David did not want to be a farmer. Until his father died David seems to have had to fight for the right to order his own

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You cannot explain free government in any other terms than religious. The founding fathers had to refer to the Creator to make their revolutionary experiment make sense; it was because "all men are endowed by their Creator with certain inalienable rights" that men could dare to be free.

PRESIDENT EISENHOWER.

life. After a year at college, ended by his marriage, he formed a partnership with another man and opened a store in Hope. It was about as much bank as general store. There are divergent accounts of what happened, but in any event the enterprise failed.

The son who had balked at farming had lost everything in the commercial failure. Hints may be heard around Abilene, where the River Brethren who remember the pioneer Eisenhowers are not given to gossip, that the stern old preacher-farmer never forgot it. In any case, David Eisenhower and his wife and his two small boys moved from the ruin of their prospects at Hope to Denison, Texas. There the father found work in the "Katy" railroad roundhouse. He always liked to be around machinery; the diploma he later won from the International Correspondence Schools as a "stationary engineer" still hangs on the wall in the Abilene home.

The little family stayed in Denison just about long enough for a third son—originally David Dwight—to make his appearance and give Texas another claim to glory. Before this infant was a year old, the family was back in Kansas. Hard pressed by the needs of his rapidly increasing tribe, the father seems to have been glad to exchange the precarious independence of Texas for the inconspicuous security of a job in a creamery owned by the River Brethren in Abilene.

A sentimentalized picture of the President's mother has been drawn by writers who saw her only when she was past 80, after her son had won fame. In it she sits quietly, a sort of prairie version of Whistler's mother, frail, white-haired and -capped, benign and passive. It is a caricature. Ida Stover, who married David Eisenhower when they were students at the now vanished Lane "University," a United Brethren school at Lecompton, Kansas, was a compact, wiry, indefatigable bundle of nervous energy with a will of iron. The term William Allen White applied to his Kansas mother would have fitted her equally well: she was "a captain."

"Father was the disciplinarian," one of the sons said to me, "but otherwise he was a quiet, gentle man who avoided conflicts and would subordinate his views rather than become involved in argument. Mother was the determined one." There are old ladies in Abilene who use even more rugged adjectives when they recall her.

The President's mother grew up in the Shenandoah valley while it still showed the blackened evidences of the lesson in total war taught that granary of Virginia by Phil Sheridan. She showed a deep interest in religion from her earliest years. The Lutheran church at Mount Sidney, near Staunton, proudly displays Sunday school records which state that as a girl she memorized 1,365 Bible verses in six months, a feat that has never been equalled in that congregation. After she had lost her parents and gone to Kansas, where her brother had settled on a farm near Topeka, she found it easy to make the transition into the Bible-quoting community of River Brethren into which her husband introduced her.

In time of test or trial we instinctively turn to God for new courage and peace of mind. All the history of America bears witness to this truth. Out of faith in God, and through faith in themselves as his children, our forefathers designed and built this republic.

PRESIDENT EISENHOWER.

In the Abilene Household

THE LIFE of the Eisenhowers in Abilene did not differ much from that of most middle class families in the corn- and wheat-belt states around the turn of the century. Six sons survived childhood; their careers testify to the effectiveness of the parental discipline. "We were very poor," General Eisenhower reminded his Abilene townsmen on the day he launched his campaign for the presidential nomination. Then he hastened to add, "The glory of America is that we didn't know it."

Of course the boys didn't know it. They lived in a comfortable eight-room house, such as are to be seen by thousands on the tree-shaded residential streets in every prairie county-seat town. The boys not only mingled in every social and scholastic event the town afforded, but as they grew older three of them—Edgar ("Big Ike"), Dwight ("Little Ike") and Earl ("Red Ike")—became high school athletic heroes.

Religion was the center of the Eisenhower family life. Everything else revolved about it. It was a biblically literalistic religion. "All the Eisenhowers," one of the brothers has remarked, "are fundamentalists." This is so in the sense that for them all the Bible was the one authoritative guide, read every morning at family prayers, quoted again and again when family decisions were in the making. Both father and mother could quote the Bible for any occasion and almost from beginning to end. If they had any vanity, it lay in their ability to quote it verbatim. They owned a concordance, but the sons remember that on the rare occasions when reference to it became necessary both parents were almost furtive in seeking its aid.

"Their Bibles," the general recalled in his homecoming speech, "were a live and lusty influence in their lives. There was nothing sad about their religion. They believed in it with a happiness and a contentment that all would be well if a man would take the cards that he had been dealt in this world and play them to the best of his ability." The figure of speech betrayed that the son had been away from home a good many years, but his recollection had not dimmed.

In such a household, the world was seen in clear and simple patterns. Sometimes too clear, too simple. It was a place inhabited by good people and bad people, who performed good deeds and bad. There was never any difficulty about distinguishing between the good and the bad—people or deeds. The parents' ambition for their sons was that they should become "good" men. To the end their mother found far more satisfaction in her confidence that they were "dependable" than in any eminence they attained. The family discipline, which involved a steady discharge of chores that began at five in the morning for the boy whose turn it was to start the fires, imposed on the sons the personal rules to be expected in such a household—daily attendance at family prayers, regular attendance at the River Brethren Sunday school, no smoking, no drinking, good marks in school, bed by nine.

It should not be inferred that the Eisenhower boys con-

formed without resistance. Their careers show how soon and how largely they freed themselves from the pietistic pattern. Even in his teens, when "little Ike" was part of the high school athletic crowd, hanging out with his cronies in the spots where Abilene's sporting population congregated, there were signs of revolt against the moralistic standards of his home. During school vacations he spelled his father on the night shift at the creamery; some of his old companions recall poker sessions in that safe retreat when the youthful Eisenhower laid the foundations for his later repute as one of the army's most accomplished bridge players.

Pacifism and an Army Career

SUCH was the environment from which Dwight Eisenhower went to West Point. But the very fact that he went to West Point raises an inescapable question in the assessment of his religion. Did that act involve him in a break with his pacifist parents? Was it, both actually and symbolically, a repudiation of the culture out of which he sprang and in which he had been nurtured?

The evidence is conflicting. On the surface, there certainly was nothing to suggest any tension between the cadet and the life he left behind. One reason was that his father had been adamant in maintaining that each of his sons should be free to make his own decisions. In that, he undoubtedly reflected resentment at the way in which old Jacob had tried to rule him. When his son sought an appointment to the Military Academy, in the father's eyes he had a right to his own choice of profession. The mother, whose pacifist convictions were held more passionately, accepted the father's acceptance. There was no discernible break; the strong bonds of affection between mother and son never weakened. The tribute the soldier-son later paid to "the extraordinary virtues of our parents" came from his heart.

But below the surface, was there tension? The mother, whose horror of war dated from her girlhood memories of the ravaged Shenandoah valley, was too convinced a pacifist ever to have been comfortable at the sight of a son in uniform, no matter how many stars there were on his shoulders. The President's first cousin, the Rev. Roy Ivan Witter, a bishop among the River Brethren who also serves as pastor of the church in Hope where Grandfather Eisenhower preached, tells of an encounter with "Aunt Ida" not long before her death in 1946.

"They tell me how proud I should be of Dwight," he reports the by-then "Kansas mother of the year" as saying. "They don't know that after they have left, I go away and cry." The bishop believes there were times when, in conversation with her son, she was bluntly critical of his career. If so, it was between herself and Dwight. Other members of the family never heard her reproach him. But in Abilene those who knew her are sure that she never abated her belief that wars are sinful and those who fight them are in what she called "the devil's business."

Some amateur psychologists profess to find in the President's present stress on the importance of religious faith an attempt to discharge a guilt-feeling which accumulated under his knowledge of his mother's distress at his breaking away from her pacifism. But psychology is too uncertain a guide, and the President too strongly self-reliant, to compel agreement with that analysis. All that is certainly known is that, regarding war and a military career, the mother believed one thing and the son another. Yet neither wavered in affection for the other.

There can be no doubt, however, that the President's mother became more deeply committed to her pacifism as she grew older. The evidence is to be seen in her withdrawal from the River Brethren to become a Jehovah's Witness. This development was something concerning which her sons understandably do not like to talk much. They tend to attribute it to advancing age (though she was only 38 at the time) and to the influence of a woman companion who was a personification of Witness missionary zeal. Whatever the causes—and they may have been no more than the vulnerability of a biblical literalist to Witness doctrine—this woman of iron determination cast her lot with a millenial sect which is everywhere suspected of lack of patriotism, and nowhere more than in such a little community as Abilene.

Whether the President's father ever joined the Witnesses is disputed. River Brethren—the President's bishop-cousin among them—say that he did, but that before his death he returned to their fold. The sons deny that he went beyond satisfying his wife by accompanying her to Witness meetings. When he died, shortly after Pearl Harbor, while his third son was so new to his Pentagon post as chief of war plans that he could not leave Washington, his funeral services were conducted by the Witnesses. If there was incongruity, it was no more than marked the mother's funeral four years later, when a chaplain-lieutenant-colonel officiated (and did it with fine perception), while the pallbearers who bore the unyielding pacifist to her grave wore the uniform caps of the American Legion and the Veterans of Foreign Wars.

Up the Army Ladder

SO THE SON of a community of pacifist dissenters went to that factory of military conformity, West Point. Probably none of his classmates ever sensed an inner tension in him between the tradition in which he had grown up and the career he had chosen. Yet he has himself revealed that it was there, for he was later to acknowledge before a church group that he had been irked by the assumption that his profession was the antithesis of the clerical calling. "I used to uphold with great vehemence," he said, "the theory that we [soldiers and clergymen] were identical in our purposes." He explained that they had a common "dedication" to defend "the dignity of man and, therefore, the glory of God." Where did he find himself compelled to defend such a thesis? Surely not at the Military Academy or in his later army associations. It must have been back in Abilene . . . and in his own mind.

At the Point, Cadet Eisenhower gave no indication of any great interest in matters religious. His attendance at the nonsectarian chapel services was like that of any other Protestant cadet. He is not remembered for having done any of the things by which cadets have expressed their religious loyalties—teaching a Sunday school class, partici-

pating in a Bible study group, serving in the Y.M.C.A. cabinet. His conduct record was below the average. At graduation, he stood 124th in conduct in a class of 164. He was, in brief, just a mine-run cadet, somewhat prominent as an athlete, popular for his happy-go-lucky good fellowship, who rapidly shed the outer marks of his boyhood environment and took on the polished stance the academy gives the boy it turns into "an officer and a gentleman."

It was not different after he was commissioned. Once in a while he attended church services at the various posts to which he was assigned, but his interest was nominal. Marriage brought no change, though Mrs. Eisenhower had shared in the usual youth activities of the Presbyterian church in Denver in which she grew up. Sorrow hit the young couple early and hard when their first child, Dwight Doud, died suddenly in infancy. The scars from that wound took a long time to heal, but neither parent seems to have found, or even sought, any particular solace in religion. Through all these years, from 1915 when he left West Point until 1942 when he became commander in North Africa, Dwight D. Eisenhower was to all appearances just a junior officer intent on mastering the technical requirements of his profession, climbing the ladder of promotion, preparing for the possible responsibilities of handling men in battle, but thinking little—or at least saying little—about the reasons why he might one day have to order men to sacrifice their lives.

Religious Response to High Command

IT WAS high command which forced Eisenhower to face the justifications for his calling. By what right did his country draft men, or even call on them to volunteer, for military service? By what right did he, or any other commander, send them into the perils of battle? In his post of supreme responsibility he found himself under an implacable pressure to answer those questions.

The answer became, and remains, Eisenhower's religion. "I believe," he has said, "that every soldier—every American soldier, at least—who seeks to find within his own soul some reason for being on the battlefield, for enduring the things he has to endure there, in the long run has got to fix this relationship [to the service of God] in his own mind. That is essential if he is to be really a soldier who can carry forward the terrible load that devolves upon him in those circumstances."

The war became for Eisenhower what he was later to call it in the title of his book—a crusade. By its end, the pattern in his mind was clear. Men fought for freedom, which was something their status as children of God made of supreme worth. The Allied nations whose armies he commanded were fighting for the future of democracy, a political concept which made no sense apart from the reliability of its religious foundations.

To the "whys" raised by the responsibilities of high command, he worked out an answer to which he gave most memorable expression in his Guildhall speech a month after the German surrender: "... we should turn to those inner things—call them what you will—I mean those intangibles that are the real treasures free men possess. To preserve his freedom of worship, his equality before the law, his liberty to speak and act as he sees fit, subject only to provisions that he trespass not upon similar rights of others—a Londoner will fight. So will a citizen of Abilene." Was there significance in his confidence that this justification for the war would convince Abilene?

While he was in Berlin during the era of good feeling that followed V-E Day, so the story runs, the Russian commander, Marshal Zhukov, asked him to explain the American philosophy of government. Eisenhower began by tracing the development from Magna Carta, through the American and French revolutions and the writing of the American Constitution, all defining principles of the dignity of man, the rights of man, individual freedom as the supreme good to be protected by government. Zhukov objected that this was actually an appeal to man's self-interest, and hence to his basest impulses. Eisenhower was about to reply that all these ideas are products of the Judeo-Christian tradition, resting on belief in a God who holds all men of supreme worth. But, he said later, "what was the use of me talking to Zhukov about that? Religion, he has been taught, was the opiate of the people."

The ideas held by Eisenhower then are ideas to which he often recurs today. In his speech at the dinner of the Alfred E. Smith Memorial Foundation, three weeks before his election, he spoke of a "joyous, generous and confident dedication" to "the idea of human freedom—that glorious gift of our Judeo-Christian tradition. . . . It is a doctrine of life and a definition of man." And in an off-the-cuff luncheon talk last November he said: "The Magna Carta, our Declaration of Independence and the French Declaration of the Rights of Man were certainly nothing less than the attempt on the part of men to state that in their government there would be recognized the principles of the equality of men, the dignity of man. That is a completely false premise unless we recognize the Supreme Being in front of whom we are all equal."

Sometimes this insistence on the religious ground for his political faith carries the President to a point where he nearly identifies democracy and religion. In the Columbia interview in which he called himself "the most intensely religious man I know," he went on to claim that "a democracy cannot exist without a religious base," and immediately followed that with the flat credo: "I believe in democracy." Father John Tracy Ellis, a professor at the Catholic University in Washington, called this "a shocking statement," fearing lest it encourage making "a religion of our democracy."

Keynoting the Campaign

BY THE TIME he took leave from the army to become president of Columbia, Eisenhower's frequent resort to these simplified but basic religious ideas had begun to draw some ridicule. The rarified intellectual atmosphere of Morningside Heights was hardly the place from which to expect so evangelical, and so elementary, a political theory. Yet the man's views began to register, even in hard-boiled Manhattan.

A Columbia trustee is quoted by Kevin McCann as having said at that time: "Emphasis on the obvious rather

than elucidation of the obscure makes an Eisenhower talk something unique for a New York audience. The family, church and school as the foundation of American society; freedom, cooperation, unity as its political core; the Mosaic Decalogue and the Sermon on the Mount as the source of its spiritual strength—that sort of talk the people of this city seldom hear."

His campaign for the presidency stressed the same themes. "I am engaged in a crusade . . . to substitute good government for what we most earnestly believe has been bad government." In the candidate's eyes it was as clear-cut as that—good against bad, right against wrong, white against black. Frequently when he discussed specific issues, domestic and international, he seemed to do little more than follow a script largely the product of his campaign advisers and ghosts. But when he stressed the nation's "deeply felt religious faith"—a phrase that turned up frequently in his speeches—his audiences sensed that they were listening to a man who was speaking for himself and out of himself.

He seldom bothered to specify the "moral and spiritual values" he was sure needed reviving. When he extolled "honesty, decency, fairness, service—all that sort of thing," some were disturbed at the ease with which he slipped into the "that sort of thing" generality. A Yale theological professor, after the election, criticized his reliance on such generalities. "His campaign," wrote William Lee Miller in the *Reporter,* "was explicitly shaped to convince the voters of his sincere morality rather than to explain to them a program that might be followed." And the professor added, with considerable justification on the evidence of the speeches, that "President Eisenhower, like many Americans, is a very fervent believer in a very vague religion."

A comment of this sort, it should be noted, reflects American church thought as it is today rather than as it was during the years when the President was growing into maturity. If there was vagueness in the religious concepts of the Eisenhower campaign speeches, the same vagueness haunted much American preaching in the years before the Great Crash of 1929 and World War II. The anguish of the past two decades has injected into serious Protestant preaching such a solid theological content as has not been encountered there since the days of Jonathan Edwards. But in his campaign Eisenhower, naturally, perhaps inescapably, was using the vocabulary and echoing the ideas of the churches he knew forty years ago.

Back to an Earlier Day

THE EISENHOWER campaign seemed like a throwback to the political assumptions of an earlier day, to the conception of American history one finds, for example, in the pages of George Bancroft. The ground of all being is God, who has created man to be free and live in unity. God "takes a definite and direct interest" in the welfare of the United States because this nation is the strongest power attempting to commend democracy to the world. "Democracy is the only just way of life," but democracy is also an effort to translate religious beliefs about God and the dignity and powers of man into political terms. This attempt will fail unless "moral and spiritual values" are maintained.

In their twenty years in power, the candidate said, the Democrats had so seriously undermined these values that all who cared for the future of the republic were summoned to a crusade. The decisive battles of the republic were moral encounters—against a materialistic and godless communism abroad, against individual corruption and the spread of materialism at home. These battles were also the battles of the Eisenhower crusade. There were hints, in some of the whistle-stop speeches, that the crusade would triumph when bad men in government were replaced by good men, since this would bring good government.

It all sounds pretty unspecific—and it was. But it was Abilene speaking to ten thousand other Abilenes, in the accents of a man who felt so deeply the grip of what he was saying that his sincerity registered even with those who expected to vote against him. Since he entered the White House the President has increased insistence on the nation's need to give priority to what, in his recent State of the Union message, he called "the kingdom of the spirit." His prayer at his inaugural was prophetic. He has followed it up with prayer, spoken or silent, before all cabinet meetings. In his official family he included, as his secretary of state, probably the most conspicuously active Protestant layman in the nation, and as his secretary of agriculture a Mormon apostle. By his references to the applicability of moral law in international affairs, Mr. Dulles, who grew up in a Presbyterian manse, has shown a familiarity with theological ideas that probably is without precedent among holders of his high office. One of Eisenhower's closest advisers, speaking to me of Mr. Benson's service in the cabinet, called him "the most selfless man I have ever known." The President leads most of his official family to religious services on mornings before the opening of each new session of Congress. There they partake of Holy Communion together.

The President Joins a Church

ONE of his first acts after election was to join a church. His choice among the Protestant communions seems to have been influenced largely by the fact that Mrs. Eisenhower is a Presbyterian; one doubts that he has ever read through the Westminster Confession or would be prepared to defend some of its more Calvinistic articles. He has little patience for the divisions between churches; one of his most frequent emphases, when talking to churchmen, is their essential unity of purpose and the consequent desirability of toning down their differences. It probably surprised him when, after he had praised the National Council of Churches for its leadership in promoting Protestant cooperation, the fundamentalist American Council of Christian Churches blasted him. The council charged that he was playing into the hands of the "modernists," and this accusation leveled against him by a splinter group with a highly developed aptitude for grabbing newspaper space

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The central facts of human life are human freedom, human rights, human obligations—all expressing that human dignity which is a reflection of man's divine origin and destiny.

PRESIDENT EISENHOWER.

taught him one of his earliest and most cautionary lessons about the manipulations among church organizations and church leaders.

His decision to join a church reflected no new religious convictions; it was rather a reflection of his belief that the nation's head should be formally identified with the nation's religious institutions. During his campaign some of his advisers, knowing that he intended to assume church membership, pressed him to do so before the election. He indignantly refused. When at last he did join, he was annoyed for a time by the publicity which accompanied the act.

He has worshiped in many churches, as well as in the National Presbyterian Church of Washington in which his membership is registered. He has not missed church more than half a dozen Sundays since the inauguration. The Eisenhowers usually go to church wherever Sunday finds them. They have attended a number of Presbyterian churches, Methodist and Roman Catholic churches in Washington, the famous old Christ Episcopal Church in Alexandria, nonsectarian services in college chapels or at army and navy posts, at Augusta, Annapolis, State College, Pa., Mission, Tex., Denver, Palm Springs, Calif., and on Bermuda.

The sideshow atmosphere which surrounded the President's first attendances at worship in his home church has considerably abated. To be sure, security precautions require that secret service agents thoroughly check the sanctuary before the service, that a half-dozen of them be scattered among the congregation throughout the service, with two or three more outside, and that another sit in the pew directly behind the President. More and more, however, the Eisenhowers fit into the services about like other members of the National Presbyterian Church. It is only when they go to church at some vacation spot, as on their recent visit to Palm Springs, that the circus features return.

Normally, the Eisenhower party reaches church only a few minutes before the service is to begin. Usually the head usher escorts them to the space reserved, which may be an entire pew if the presidential party is large but is more likely to be just the two seats needed by the President and his wife. The Eisenhowers like to sit about a dozen pews from the front. The President joins heartily in singing the hymns he knows—and he knows most of them—and in unison prayers. He follows sermons closely; the ministers rarely say anything in their sermons which seems to be specially aimed at him, though when he worships away from home there is usually a word of welcome (not in the sermon) to the distinguished guest.

At the close of the service the congregation remains seated while the officiating minister accompanies the President and Mrs. Eisenhower to the door. President and pastor shake hands; the President frequently makes some comment on the sermon; there's a presidential smile for such onlookers as are herded on the opposite curb; then as rapidly as possible the presidential party enters the waiting limousine and is driven away.

Washington church leaders see no signs of a religious reformation sweeping over the capital. But they report increased attendance at Senate, House and governmental department prayer groups, though some whom Quakers would call "weighty" ministers admit misgivings regarding the content of the religion fostered by these groups. They seem, the complaint goes, to enjoy listening to lay speakers who easily equate piety with personal prosperity.

On the whole, however, the moral tone of the capital is probably as good as it has been since the simpler days which ended so abruptly in 1917. One can reach this conclusion despite the fact that at this moment the Washington press is running a fever over an alleged increase in crime and juvenile delinquency. One of the prime indications that Washington's morality is improving is its progress toward the elimination of racial segregation. On that, Washingtonians who are fighting for equal rights for all citizens declare they owe much to the forthright support they have received from the White House.

'Moral and Spiritual Values'

WHEN the President's religion is discussed with those close to him, it is surprising how they echo one another. Usually they start by testifying to his sincerity. Among those who have personal contact with him, his political opponents as well as his supporters, I have not found a single dissenter on that score. Then they speak of the directness and simplicity of his faith. "Religion to him is a matter of a very simple approach to his Creator"—so says one Washington church leader who has many opportunities to form a judgment. Finally observers of the President say he believes that just as divine guidance is available to the individual so divine approval and aid are available to the nation which exalts "moral and spiritual values."

What are these values? They are the ones in the old copybooks. Dorothy Canfield Fisher in her *Vermont Tradition* lists as that tradition's principal ingredients individual freedom, personal independence, human dignity, community responsibility, social and political democracy, sincerity, restraint in outward conduct, industry and thrift. The President, I am sure, would endorse these as the virtues on which to stake the future of all America, though sometimes he speaks as though faith in their potency is beyond the capacity of the sophisticated: "Faith is evidently too simple a thing for some to recognize its permanent worth." But faith—faith in the reality of God, in man's potencies, in democracy as a (or should it be "the"?) God-approved method of government, in the competence of moral and spiritual forces to make democracy work—faith is the President's prescription for the national ills of these times.

Does the President ever question whether his administration is quite such a demonstration of allegiance to moral and spiritual values as his speeches sometimes seem to promise? Who can tell? Yet experience in the presidency will force on him—if it has not done so already—realization of how wide the gap can be between a President's intentions and the actualities of government. One of the best speeches he has made was the address to the Anti-Defamation League of the B'nai B'rith in which he claimed as a reason for pride in America the fact that every citizen is

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The things that make us proud to be Americans are of the soul and of the spirit.

PRESIDENT EISENHOWER.

protected by the same code of honor as prevailed in the Abilene of Wild Bill Hickok: "In this country, if someone dislikes you or accuses you, he must come up in front. He cannot hide behind the shadows. He cannot assassinate you or your character from behind without suffering the penalties an outraged citizenry will inflict." Yet that is just what five distinguished retired members of the American diplomatic service have since asserted is going on in the state department.

Any President should be permitted a certain extravagance of language which can be taken more as a goal of aspiration than as a description of reality. That, surely, must be the interpretation when, in discussing the State of the Union, the President says that "happily, our people, though blessed with more material goods than any people in history, have always reserved their first allegiance to the kingdom of the spirit." Few contemporary historians would subscribe to that as a summary of our record. But if the President's picture here is out of focus for the country as a whole and our record as a whole, it is not out of focus, much, as a picture of his boyhood Abilene.

Abilene Shows Through

THE PRESIDENT may not himself realize how Abilene shows through in his character and words. It shows through in the simplicity of his religious concepts, and in his confidence that "the things that make us proud to be Americans are of the soul and of the spirit." It shows through in his personal religious habits. It showed through when, to a church audience, he disarmingly confessed to be "more aware than anyone else" of the shortcomings in his personal conduct.

Abilene shows through when he tells of his preference for informal church services. He stirred up a bit of a tempest in some liturgical teacups when, after attending an army post service conducted by a Southern Baptist chaplain, he unwarily referred to Episcopal services as "too darned dignified." In church services, he added, "I like to be enthusiastic."

He likes to sing hymns, and the churchmen who are trying to persuade Protestant congregations that Bach and Palestrina are superior to Sankey and Rodeheaver probably did not feel that their efforts had been helped when Senator Carlson of Kansas revealed that one of the President's favorite hymns is "What a friend we have in Jesus." He likes vigorous preaching as well as singing; he has told visiting clergymen that he wishes some army chaplains were less diffident, more forthright in presenting the claims of their faith.

Just before he left Europe and the army he spoke of himself before a gathering of chaplains of the Atlantic Pact nations at NATO headquarters as a "convinced, nearly fanatic Protestant." Such an unstudied phrase lends itself to misunderstanding unless it is balanced by his frequent calls for religious comradeship and denunciations of bigotry. "There is no such thing as just a little bigotry, just a little hate. In this . . . our unity must be beyond all doubt, above all compromise." What the general undoubtedly meant by that self-characterization was that he is the sort of Protestant who comes out of Abilene.

Myths have begun to grow around his religious faith. Myths gather about the religious practices of all Presidents. There are numbers of them concerning Lincoln, such as that hardy perennial about a secret, midnight visit to the Brooklyn home of Henry Ward Beecher to seek aid in prayer. On a couple of occasions President Eisenhower has himself referred to the myth about the Quaker farmer who discovered Washington on his knees in the snow near Valley Forge. So there are myths about the way in which Eisenhower spent hours on his knees before he gave the final orders for the invasion of Europe. Perhaps he fed the myth by his Abilene reference to that as "the most agonizing decision" he ever made, with his added comment that "if there was nothing else in my life to prove the existence of an almighty and merciful God, the events of the next twenty-four hours did it." Those closest to him, however, are sure, as one of them put it, that all such tales are "overdramatized."

Lincoln's Faith—and Eisenhower's

THERE is a phrase often used in evocation of the religious qualities Americans think proper in their chief executives. Chief Justice Warren employed it recently at a prayer-breakfast attended by the President when he besought for him "Abraham Lincoln's simple faith." Lincoln's faith was not simple. It was a faith arrived at through long days and nights of wrestling with the intractable facts which posed the all but insoluble problems of his administration. If the Chief Justice will read again the Second Inaugural he will find in it as sophisticated—and incidentally as Calvinistic—a faith as any political leader ever hammered out on the iron anvil of experience.

President Eisenhower's faith is, by contrast, a very simple one. Perhaps its simplicity has never been more clearly disclosed than in that speech at his boyhood home: "If each of us in his own mind would dwell more upon these simple virtues—integrity, courage, self-confidence and unshakable belief in the Bible—would not some of these problems [confronting the nation] tend to simplify themselves? Would not we, after having done our very best with them, be content to leave the rest with the Almighty, and not to charge all our fellow-men with the fault of bringing us where we were and are? I think it is possible that a contemplation, a study, a belief in these simple virtues would help us mightily."

Some will find in such words nothing but reason for apprehension, for assuredly they hold no key to the nature or solution of many of the ambiguous problems with which today a President of the United States must contend. But as a base from which to project one's course in this time of the shaking of nations, is there a firmer to be found than an unshakable faith that the ultimate forces are the intangibles and that a President's ultimate obligation, as any man's, is to seek if haply he may discover and pursue the purposes of his Maker? That, at any rate, is what the boy was taught among the pietists of Abilene, and that is what the man in the White House believes.

Whatever America hopes to bring to pass in the world must first come to pass in the heart of America.
PRESIDENT EISENHOWER.

BOOKS

Books in Brief

TWO EGGS ON MY PLATE. *By Oluf Reed Olsen. Rand McNally, $4.50.* The narrative is that of a patriotic young Norwegian who operated as an anti-nazi spy in occupied Norway early in the war, escaped to England, and then went back—dropping in by parachute—to act as an undercover agent and operate a secret radio station. Hairbreadth escapes come so thick and fast that an episode in which he broke both legs is passed over with a six-line paragraph. Young Oluf was just 21 when this series of wartime adventures began, but he had already gone through more rugged experiences than most people encounter in a lifetime—as airplane pilot, as a sailor on far seas, as member of a scientific expedition to explore glaciers in Spitzbergen. The "two eggs" in the title refers to the whimsical practice, at a place in England where specially trained agents were assembled in readiness for a variety of dangerous assignments, of giving a man two eggs for supper as notice that he would start on a mission that night. At that time fresh eggs in England were only a little less scarce than dinosaur's eggs. The only thing that relieves the suspense of these exciting pages is the realization that the man must have lived through, against all probabilities, otherwise he could not have written the book.

THE PAPERS OF THOMAS JEFFERSON. *Edited by Julian P. Boyd. Vol. VIII, February to October 1785. Princeton University Press, $10.00.* During the eight months covered by this volume, Jefferson was American ambassador in Paris. He succeeded John Adams, who had been transferred to London. Franklin had gone home. The chief duty of our ministers abroad at that time was to negotiate commercial treaties with European countries. Most of the correspondence deals with this theme, but other topics are touched upon. There are glimpses, all too few, of life in Paris on the eve of the French Revolution, which was only four years off. Jefferson arranges for the French sculptor Houdon to come to America to make a statue of George Washington, at the expense of the state of Virginia, and cautiously takes term insurance on the sculptor's life to the amount of the advance payment. In his lively interchange of letters with Abigail Adams, Jefferson refers to the "Affair of the Diamond Necklace" (p. 472), though that term is not used, exonerates Queen Marie Antoinette from any blame, and opines that the Cardinal de Rohan, who was then still in the Bastille, was innocent of any crime in that connection but had revealed himself as "a debauchee and a booby" in trying to clear himself of the other charge.

FAMOUS HUMANITARIANS. *By William Oliver Stevens. Dodd, Mead, $2.75.* Latest in this publisher's long series of collections of biographies of famous people—authors, inventors, composers, statesmen, artists, and so on—written with special reference to the interests of young people, is this group of lives of great humanitarians. It is an inspiring array of strong characters whose unselfish work brought great rewards to humanity, and incidentally to themselves.

ART SCHOOL SELF-TAUGHT. *By Matlack Price and A. Thornton Bishop. Garden City Books, $4.95.* First published by Greenberg in 1952 (at $10.00), this manual for the study of art without a teacher should now be useful to an even larger circle of students. In this reprint, nothing seems to be changed except the price. The chief interest of the authors is evidently in architectural rendering and commercial art. Some helpful hints are given about life and landscape drawing, water colors, oil painting and sculpture. In all these the instruction is inadequate but sound and helpful so far as it goes. Perspective and design are treated more fully. The various aspects of commercial art and advertising are discussed much more thoroughly and with a great abundance of illustrations. A book of this kind—and this is an excellent one of its kind—is highly useful to the art student, provided he does not get the impression that it can teach him all he needs to know. Unless he is a rare genius he had better go also to an art school that has teachers.

CHRISTIAN PERFECTION. *By John Wesley. Edited by Thomas S. Kepler. World Pub. Co., Cleveland, $1.50.* Wesley's concept of Christian perfection grew through more than half a century, and so did his little book about it, the "Plain Account of Christian Perfection," which did not take its final form until his 75th year. The presentation of the doctrine is embodied in a running account of its development in his mind through his own experience and reflection and through his dealings with many troubled saints and questing sinners. Part of it is in question-and-answer form. Always it is concrete and practical. Wesley's theologizing never gets out of touch with the human situation. The term "case studies" had not yet been invented, but he constantly illustrates and applies his discourse by reference to specific persons and problems. Though the word "perfection" may seem to imply an almost fanatical degree of absolutism, Wesley guards the doctrine from that interpretation. He says: "There is such a thing as Christian perfection. . . . It is not absolute. It does not make a man infallible. . . . It is improvable. It is capable of being lost. It is constantly both preceded and followed by a gradual work." Certainly there is nothing fanatical in saying that conversion does make a real difference, that a man's change of direction may sometimes even be instantaneous, but that there must always be a growth in grace toward a "perfection" which, at its best, is still improvable. Delegates to Evanston might paste in their hats these words of Wesley to his followers: "Beware of schism, of making a rent in the Church of Christ. That inward disunion, the members ceasing to have a reciprocal love one for another, is the very root of all contention and of every outward separation. . . . Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Do not dream that any man sins in not believing you, in not taking your word, or that this or that opinion is essential to the work, and both must stand or fall together. Beware of impatience of contradiction. . . . Avoid all magnificent, pompous words."

THE JOURNAL OF JOHN WOOLMAN. *Edited by Thomas S. Kepler. World Pub. Co., Cleveland, $1.50.* This, like Wesley's "Perfection," is a volume in a series of devotional classics that are being issued from time to time by this publisher under the general editorship of Dr. Kepler. They are well chosen and well edited, and the format is convenient and attractive. No words are needed to validate the claim of John Woolman to a place in this distinguished company. His "Journal," which he wrote rather for subsequent publication than as a private record, is not only a devotional classic and a Quaker classic but an authentic classic in American literature. Woolman's attitude toward Indians and Negroes, as expressed in words and deeds, comes close to being the first manifestation of the Christian social conscience in America; or if not the first manifestation —for Eliot, Roger Williams, Penn, and some of the Roman Catholic missionaries must be remembered—then at least the first sustained and articulate expression of it.

I HAVE CALLED YOU FRIENDS. *By Kelly O'Neall. Bethany Press, $2.50.* Ten deeply penetrating studies of the friendships of Jesus, with certain of his Apostles and with some others who appear as characters in the Gospels. Dr. O'Neall's life has been devoted chiefly to the pastorate, but he has also taught philosophy in a college and church administration in a seminary. This range of experience, reinforced by much reading, has furnished the resources for a rich and appealing treatment of the theme and for pointed applications to the spiritual needs of men in this day.

ELLICOTT'S COMMENTARY ON THE WHOLE BIBLE. *Edited by Charles John Ellicott. Vol. VI, The Four Gospels. Zondervan, $5.95.* Reprint of a commentary that enjoyed good repute in the latter part of the 19th century. Dr. Ellicott, an Anglican scholar of distinction, was chairman of the New Testament committee which produced the 1881 Revised Version. The text upon which the commentary is based is, however, the A.V. of 1611, of which it gives verse-by-verse exegesis. The work

was designed to be popular, presupposing no knowledge of the Greek.

THE SONG OF SONGS, A STUDY, MODERN TRANSLATION AND COMMENTARY. *By Robert Gordis. Jewish Theological Seminary of America, $2.50.* The "Song of Songs which is Solomon's" was formerly interpreted as an allegory of Christ's love for the church. See the running heads in the King James Version. That is pious nonsense. Many have taken it as a romantic drama the plot of which revolves around an imagined unsuccessful effort by King Solomon to win a simple country maiden, the Shulamite, from her shepherd lover, and the triumph of true love over the blandishments of royal magnificence. This is an edifying theme, but it imposes too heavy a strain on the text. I myself once tried to turn it into a poetical drama illustrating the thesis that love laughs at riches and cannot be bought even with a king's treasures; but the effort broke down because too much had to be supplied conjecturally. However, such a project has been carried to completion by others—e.g., W. M. Forrest of the University of Virginia—with creditable results. Dr. Gordis is truer to the text in regarding it as a collection of lyrics dating from various periods from the 10th to the 6th century B.C., and exhibiting aspects of human love, thus paralleling and complementing the Psalms, which express man's yearning after God. The translation and notes reflect the author's close study of the difficult Hebrew text. Some readers who have not had occasion to make use of his linguistic studies will remember his *Koheleth, The Man and his World* (1951). An extensive bibliography is appended.

THE ALTAR FIRE. *By Olive Wyon. S.C.M. Book Club.* The subtitle, "Reflections on the Sacrament of the Eucharist," indicates the leading theme of this book by one of the most intelligently devout of contemporary British writers. It covers more ground, however, than this title might suggest, for the author's intention is to deepen the reader's understanding of the fundamental Christian doctrines. These publications of the British Student Christian Movement Book Club are not sold separately, but are available by annual subscription, six books for $4.00. The American address is S.C.M. Book Club, 81 W. Van Buren St., Chicago.

W. E. GARRISON.

CORRESPONDENCE

Don't Blame the Germans!

SIR: I refer to your editorial, "It Can and Does Happen Here" (March 3), and in particular to the part beginning "The Chicago incident . . ."

Before too many stones are cast at the West German government for supposed censorship, I should like to inform you that when I was serving in the American army last August in Stuttgart, a first-class airmail letter, sent me by my mother through American mail channels, was opened by an American stateside post office. Upon inquiry from this particular post office my mother was informed that the envelope was rather bulky, and therefore the post office had the "right" to open first class mail and determine whether coffee (imagine, in an envelope!), cigarets or American greenbacks were inside and being sent to Germany. Is this censorship?

I suspect that in Germany it is not Bonn but the American Military Government which is most concerned over what is called "currency control" in your article. You must certainly be aware that American citizen tourists undergo considerable difficulty and red tape to change greenbacks and that G.I.'s are not allowed to possess them in Germany.

STANLEY J. SWIHART.

Madison, Wis.

CARE and Lobbying

SIR: In view of your recent critical editorial on the "new role" of CARE in making recommendations to our government for use of agricultural surpluses to feed the hungry people in the world (Feb. 24), we feel the readers of The Christian Century might be interested in knowing the reasoning back of CARE's proposals.

First, it is obvious to any person giving thought to the matter that CARE is neither seeking to assume legislative prerogatives nor to function as a lobbying agency. The world knows our main business is getting food, clothing and self-help materials to as many needy people around the world as possible. Also, as expressed publicly by our board of directors, CARE feels strongly that the experience gained in distributing $165 million of relief goods on a nonprofit, nonsectarian basis during the past eight years makes it mandatory on us to share this experience with responsible officials in both the legislative and executive branches of the government who must deal with this great surplus problem. The sincere appreciation they have expressed is evidence to us of our right course.

What we have presented to the Congress and the administration is based on, in addition to our experience, a careful survey made over a number of months. The object was to see what could be done with surpluses to serve the causes of humanity, and at the same time to take into account many of the complicating economic factors involved.

We are also aware that half the human race goes to bed hungry every night and that the Communists use our bulging granaries to prove to these people that Americans have no basic concern for human beings. CARE knows, as a result of its experience of receiving support from millions of Americans, that this is not true and we would like to see our government prove it by distributing the surpluses to the hungry wherever they are.

It should also be pointed out that the CARE report on surpluses has received a great deal of favorable response outside of congressional and governmental circles. Editorials and columns have appeared all over the country supporting the general thesis. Many have written saying the approach suggested makes more sense than anything they have received to date. None, to our knowledge, has remotely suggested that because CARE is a tax-exempt relief agency it is legally or morally out-of-bounds in coming forward at this time with its recommendations on this crucial problem.

CARE has no illusions that the proposals presented are definitive in solving all problems of surpluses, but we do believe that they offer a basis for consideration of the situation. We know, too, that Congress and the administration would welcome suggestions that would lead to the solving of this problem from any group of thoughtful citizens, tax exempt or not, concerned with helping to feed the hungry with our surplus.

As to CARE's desire to "perpetuate" itself, or to "benefit" from having a part in distribution, should it be done by private agencies, we will gladly go out of business the day after it is proven by anyone that the needs of the less fortunate and destitute in the world have been sufficiently met and CARE's existence is no longer justified.

PAUL COMLY FRENCH,
Executive Director.

CARE, Inc.,
660 First Ave.,
New York 16, N. Y.

Here's the Rest

SIR: The editorial entitled "Suffocate in Surpluses?" (Feb. 17), is good, but please let me have all of it. The conclusion is hardly complete without another sentence or paragraph. KARL C. KING.

House of Representatives,
Washington, D. C.

[Gremlins occasionally wreak havoc even in editorial offices. If other readers beside Congressman King would like to finish the editorial in question, here is what was supposed to follow the word "politicians," which itself never was finished in that issue as printed!

" . . . and other insiders in the countries to which the surpluses were sent. But there are ways of overcoming these difficulties. We understand that Paul Comly French,

the Quaker director of CARE, has already submitted to the government a memorandum outlining such ways. What is needed now is consultation by all the church and nongovernmental bodies—Protestant, Catholic, Jewish and nonsectarian—which are laboring to lessen the world's hunger and misery, to work out a program for mass distribution of the surpluses. Then let these same bodies lead in arousing public opinion to demand of the administration and Congress that such a distribution shall be put into effect.

"Don't sniff at a proposal of this sort as a starry-eyed dream. It is not. It is down-to-earth practicality—as good business as it is good human relations. No farm program, as the President's message stated, has a chance to start toward a permanent solution of our farm problems until it can 'start operating without the handicap of such large accumulated surpluses.' Moreover, the nation agrees with the President that 'however large surpluses may be, food once produced must not be destroyed.' If our accumulating surpluses are not to be destroyed, and if most of them cannot be sold, and if they are not just to be left to rot, then a great free offer to all the world's hungry is the most practical alternative open to this nation. It is also an opportunity for the most Christian act in our history."]

Puerto Rican Nationalists

SIR: If three Czechs rose in the gallery of the Supreme Soviet in Moscow and fired on the delegates, they would be acclaimed in this country as heroes. But the Puerto Rican Nationalists who fired on the House of Representatives are branded as despicable characters. To carry the analogy further, if such a scene should occur in Moscow, no doubt the U.S.S.R. would try to link the Czechs with some plot hatched in the U.S., just as the authorities are now trying to link the Nationalists of Puerto Rico with communism.

The newspapers of this country are not fulfilling their responsibility when they make no attempt to discover whether there may be another side to the story. I personally have rejected the use of violence in all situations, and thus am not condoning the action of the Nationalists. However, those who themselves use violent means to enforce their desires should not be so shocked when others use violence. In any case, it is my opinion that the story that only a tiny minority of Puerto Ricans want independence is false, and I know that few Americans know anything of the political or economic situation in that country.

May I cite a few of the grievances of the Puerto Rican people:

1. While they are considered citizens of the United States, and are subject to the draft, Puerto Ricans have no representation in Congress; they have a nonvoting resident commissioner who can speak when given permission. The attitude of Puerto Ricans of draft age toward this country is indicated by the fact that approximately 60,000 refused to register under Selective Service laws during World War II (when the U.S. was allied with Soviet Russia, by the way) even though they risked heavy prison sentences by refusing.

2. The U.S. military forces have been expropriating huge tracts of land in recent years. For example, of the Island of Vieques, off the main island of Puerto Rico, four-fifths of the land, or 26,000 acres, was seized for a naval base, and the people were given 15 days in which to sell their animals and get out. While this goes on, Puerto Rican women are urged by American missionaries to permit themselves to be sterilized by surgery, to solve the problem of overpopulation!

3. The restrictions on trade imposed by the U.S. make it impossible to develop a sound economy. Puerto Ricans are forced to buy 98 per cent of their imports in the U.S., one of the world's highest markets; food is very high and wages very low.

4. When the new constitution was adopted by plebiscite over 1,300 Nationalists and Independentists were in prison, and a virtual state of martial law existed. Both the Nationalists and the Independence party (second in size to Marin's Popular party) boycotted the election because they knew the constitution and claimed self-government to be phony. The U.S. Congress has reserved the power to alter or abolish the Puerto Rican constitution at any time it sees fit. The Puerto Ricans gained only the right to set up a municipal administration. The autonomous constitution granted Puerto Rico by Spain in 1897 offered more real independence than the present constitution. Yet on the basis of that constitution the U.S. government succeeded in getting a resolution through the U.N. which relieves it of making further reports to the Trusteeship Council, on the ground that Puerto Rico is now self-governing. This leaves Puerto Rico with no way to get a hearing in the U.N.

As to whether the desire for independence is confined to a tiny minority, the present governor, Munoz-Marin, was himself elected in 1948 on a platform of independence. After he had become entrenched in office, he changed his mind about the desirability of independence! There is so much poverty and unemployment that one of the few job opportunities is working for the government, and no one can hold such a position unless he votes and speaks in favor of Marin. In addition, the thousands on government relief dare not speak against the Marin regime without fear of losing their poor livelihood. All government workers are forced to "kick back" a percentage of their salaries to the Popular party.

It seems there is plenty of evidence that political sentiment in Puerto Rico would favor independence if a real choice were offered. But without such evidence, there remains the moral question of whether such political entities ought to be free to control their own destiny. The serious problem of preventing further outbreaks of violence on the part of Puerto Rican Nationalists could be solved promptly and properly by granting that island complete and immediate independence. That old alibi about wanting to free someone under our control "when they are able to govern themselves" is wearing pretty thin.

MARION BROMLEY.

Sharonville, Ohio.

Torrance Confused

SIR: If all thinking at Evanston on the subject "Our Oneness in Christ and Our Disunity as Churches" is as obscure as Dr. Torrance's article (Feb. 17), I fear for its effectiveness. Dr. Torrance says: "It is baptism that is the prime expression of the church's unity." Is that true? Where are you going to put the Quakers and the Salvation Army? What about Matt. 16:18?

In all humility I must confess I don't see the conclusive argument in this: "Baptism tells us the church is one Body of Christ because he died for it to make it his own." This is the springboard for plunging into "substitutionary" atonement! "Jesus died to take our place in order to be our Savior and Lord." I don't recall any New Testament apostle preaching like that.

Is Dr. Torrance making baptism a sacrament—a saving ordinance? Were any of the twelve baptized? Where would they belong in the scheme of "Oneness in Christ, and disunity in the churches?" I wonder what Paul would say to Dr. Torrance when he insists on putting preaching as more important in his mission than baptism? According to Paul's own testimony in Galatians, he does not mention ever being baptized. Acts records his baptism, but that is not Paul's own statement.

I hope, sir, Evanston produces a bit more clarity on the subject of "Our oneness in Christ and our disunity as churches" than I feel Dr. Torrance has done.

E. C. CHURCHILL.

United Baptist Church,
Digby, Nova Scotia.

How Catch Your Rabbit?

SIR: J. C. Wynn's article, "Christian Family Living" (March 3), was a challenge. One statement sticks in my craw: "Since the church's ministry to children is always via adults, we would be wiser to transfer our teaching attention to adults, especially parents." Reminds me of the old recipe for rabbit stew: First, you catch a rabbit . . . .

Let's face the facts. In most American communities today the majority of parents look on the Sunday school as a convenient playground where they may check their offspring (for free) and go their way for an hour or two unencumbered. If you doubt it, make a check of the cars that unload at the door of any Sunday school and then drive away.

So, as a pastor on the field, I'd like to read a sequel to the article that would tell us just *how* to get those parents to stop at the church long enough for us to teach them anything. W. HOWARD LEE.

Memorial Presbyterian Church,
St. Augustine, Fla.

NEWS of the CHRISTIAN WORLD

Says Gambling Gets Protection

Indianapolis Court Officer Challenges Churchmen to Help Local Groups Clean Up Current 'Mess'

INDIANAPOLIS, March 9.—For the second year, the Indianapolis church federation and the local council of churchwomen have joined in sponsoring an institute on Christian life and work. Representatives of 100 churches of 22 denominations attended the sessions, held Jan. 26. Central concerns were social education and action, ecumenicity, world missions, international affairs and race relations. The institute hit the front pages of the newspapers when, in the social questions group, Charles H. Boswell, retiring chief probation officer of the Indianapolis juvenile court, said that local police are "shackled" in their efforts to clean up gambling. If they could be freed from city hall restraints, he said, they could wipe out most of our $12 million "gambling racket" in short order. Mr. Boswell revealed that practically as many federal gambling stamps have been issued in Indianapolis as in Chicago, with a population six times larger. He challenged the church federation to devise an effective plan to help the Marion county crime commission improve the situation. Among participants in the institute were Ralph G. Schell, executive of the midwest World Council Assembly committee, and Antonia Froendt of the council's New York office. Miss Froendt led discussions of the Assembly study booklets on intergroup relations, social questions and international affairs. Group findings were presented at the ensuing dinner meeting.

Lack of Parking Space Ruled No Ground for Denying Permit

By a 3-2 decision, the Indiana supreme court has ruled that churches cannot be refused building permits because proposed sites lack parking facilities. It held that such refusal violates the constitutional guarantee of freedom of worship. The decision came on an appeal from a Decatur town board's ruling in a case involving Jehovah's Witnesses. Another recent ruling having to do with an Indiana church came when the U.S. circuit court of appeals in Chicago reversed a lower court ruling that the Pilgrim Holiness Church Corporation of Indianapolis is not bound by wage and hour laws. As a result, the corporation must pay its workers not less than the federal wage minimum of 75 cents an hour.

Suit Asks Removal of Nuns as Public School Teachers

Emil Menke, a Methodist farmer living near Holland, Ind., announced recently that he would bring suit to halt the employment of garbed nuns in the Dubois county public schools. In seven of the eight school corporations in Dubois county, the school buildings are owned by the Roman Catholic archdiocese of Indianapolis and leased to public school boards. The suit is being readied by the Southern Indiana free public schools committee, an affiliate of Protestants and Other Americans United for Separation of Church and State. Glenn Archer, P.O.A.U. executive, says filing of the suit is being delayed until spring "to give authorities an opportunity to correct violations." Immediately after Menke's announcement, his nephew, Robert Menke, let it be known he would not be a candidate for re-election as state representative from predominantly Roman Catholic Dubois county. He was the first Protestant ever elected to represent that county in the legislature. Publicly deploring his uncle's action, the younger Menke insisted the use of nuns as public school teachers has saved taxpayers "thousands of dollars." In the last session of the legislature Robert Menke sponsored a bill to permit public school buses to transport parochial pupils under certain conditions, but it failed of passage.

Methodist Bishop Warns of Threats to Freedom

Bishop Richard C. Raines of the Indianapolis Methodist area continues to hearten those who believe that a bishop should serve as a prophet as well as an ecclesiastical executive. Typical of his prophetic utterances was the address on "Freedom—Fruit of Faith" he gave recently to a gathering of 2,500 Indiana farm women. He warned that American freedom is threatened not only by communism but also by current methods of exposing "reds." He listed as other threats the failure of the public to support its system of schools, existence of a foreign policy that has "led to the support of fascist regimes," and the tendency to mistake for "communism" the honest efforts of people abroad to win a better life for themselves. On the latter point Bishop Raines commented: "If we continue to [misunderstand] this desire for a more fruitful life—the same sort of yen which prompted our forefathers to come to America—the turbulence *will* become communism, and engulf us."

And So Forth

On Feb. 28 First Presbyterian Church here welcomed its new pastor, Roe H. Johnston, who comes from a ministry at Evergreen Village Presbyterian Church in Detroit. He succeeds George Arthur Frantz, now pastor emeritus.

U.S. Sen. William E. Jenner of Indiana received a standing ovation when at a meeting here of top state American Legion leaders he charged that Gen. George C. Marshall "helped rebuild Communist armies in China" and thus "destroyed the rear guard defenses of a little country called Korea."

In February Butler University school of religion presented Prof. John Knox of Union Theological Seminary, New York, in a series of four lectures on "Ethical Obligation in the Realm of Grace."

Grover L. Hartman, for eight years director of social service for the Indianapolis church federation, has resigned to become executive secretary of the St. Joseph county (South Bend) council of churches. The federation has received national recognition for the program developed by Dr. Hartman, particularly in the fields of family life and juvenile delinquency.

GEORGE WALKER BUCKNER, JR.

Holds Scots Lack Religious Truths

Aberdeen Moderator Deplores Church Members' Ignorance of Bible, Meaning of Sacraments

EDINBURGH, March 3.—W. H. Hamilton—poet, musician, former secretary of the World Presbyterian Alliance, currently moderator of the Church of Scotland's synod of Aberdeen—recently addressed the synod on what he considers the "ignorance" prevailing among Scottish church members today. Nowhere is this ignorance more evident, he thinks, than in the current "travesty" on the Christian sacraments. "Holy communion has become with many a mere triennial meaningless convenience to keep names on the roll, to which one may even wonder how they ever obtained entrance," he says. "The idea is widely held . . . that this perfunctory action constitutes a right to sundry offices of the church. It is not easy to know how to deal with young people who come to us a few weeks before communion, wishing to 'join the church' without ever having attended church, or rarely, since leaving Sunday school, and with no clear intention of ever doing so, and yet who are offended or discouraged by any suggestion of delay or exercise of catechism." Mr. Hamilton declares that in spite of the Bible being the world's best seller, biblical ignorance is the rule. He insists, too, that the sacrament of baptism has become little more than a superstition followed by an absolute neglect of all it should really signify and should impose upon those who receive it.

Calls for More Lucidity In Pulpit

Much of Dr. Hamilton's address to the Aberdeen synod has been published in *Manse Mail*. He contends that conference and consultation are needed to "win us a new chance" with the many who have ceased to worship or to "think on these things." He thinks we must aim at a simplicity and lucidity in the pulpit. In this connection, one is reminded that James Denney used to say that it would be better for most pastors just to sit down quietly with their people and, like the Master, simply tell them a story—*the* story.

Learned Ministers May Not Be the Answer

Scotland has always had great respect for learning, and the training of her ministers has been held to a high standard—three years for the M.A. (four if with honors), and three more for a B.D. or other theological degree. Dr. Hamilton's remarks lead us to wonder if such training is meeting the needs of the day—a question which indeed is periodically asked. Every generation has its special problems; human nature may remain the same, but its expression varies. Many an elderly minister looks back regretfully at mistakes made early in his career. But may they not for the most part have been the inevitable blunders of inexperienced youth? Can any practical teaching

Three Important New Religious Books From OXFORD

Love, Power, and Justice

By PAUL TILLICH

One of the leading and most influential religious thinkers of our time offers a penetrating analysis of three fundamental concepts in human life and mutual relations. In this book, Professor Tillich examines the foundation of the meaning of each title concept, stripping away the vague talk, sentimentality, idealism and cynicism by which they have become surrounded. In the light of their true meanings, some important ethical and theological considerations are restated. $2.50

The Way, The Truth, and The Life

By J. R. MACPHAIL

For all Christians who are sometimes confused or uncertain about the articles of their faith and the meaning of those articles, here is a clear and simple guide to an understanding of Christian doctrine and principles. Further, it is a guide to life as well as to faith and understanding, demonstrating that Christian principles can be applied in our daily lives and indicating how to practice Christianity and find faith to live by. $3.50

Life, Faith, and Prayer

By A. GRAHAM IKIN

This inspirational book, offering a bridge between science and religion, is the fruit of the author's long and successful career in psychology — particularly in the unification of religion, psychology and science. Written for those who are concerned with inner well-being, and who wish to make the most of life, it points the way to a continuous spiritual development throughout life and a conscious co-operation with God through prayer. With an introduction by *Leslie D. Weatherhead.* $2.50

And Two Recent Successes

The Optional God

By STEPHEN F. BAYNE, JR.

A fascinating and constructive examination of the paradox in our culture: to praise and encourage belief in God, and to organize society as if He did not exist. "An excellent volume." —*Pulpit Digest.* SECOND LARGE PRINTING $2.45

The Story of Jesus

By THEODORE PARKER FERRIS

The world's greatest story, retold for adults who have perhaps been trying to sustain a mature life on the spiritual food prepared for them as children. "Highly recommended."—*Book-of-the-Month Club News.* THIRD PRINTING $2.30

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sink in until a mind can realize its value?

Would Have Gospel Proclaimed By Example

It is encouraging to have one's sense of the value of proclamation strengthened as ours has been recently through a searching article published recently by R. E. McIntyre of Morningside High, Edinburgh. (By the way, visitors from the United States would do well to put Morningside High on their list of places to visit here.) Dr. McIntyre contends that there should be a "fellowship of proclamation," the proclamation of *living.* As Dr. Gwatkin once wrote: "The conquering power of the gospel was not in the arguments of Clement or Tertullian, sound as they were, but in the evidence of Christian life and love, Christian purity and Christian patience." In another recent article, Dr. McIntyre challenges the practice of using the same burial service for all —saints as well as sinners. He thinks it is perhaps well that the opening Scripture readings should recognize the fact of death as a dread fact coming to all, and that the following portion of the service should bring words of hope and faith, of trust and victory, of the triumph won by Jesus Christ and him alone. Dr. McIntyre says it cannot be right that the words we speak over the grave of an innocent child or an heroic saint should serve equally for one who has broken a mother's heart, brought shame to his children, trodden underfoot the Son of God, and done despite to the spirit of grace. "Charity or no charity, to do that is to offend against truth," he declares.

'Tell Scotland' Is Aim of Missionary Program

The "Tell Scotland" movement in which most of the Protestant churches are participating is a resolute attempt to bring fresh missionary enterprise to bear upon the people of this country. Tom Allan, well known for his evangelistic broadcasts, has been assigned to direct the work by the Church of Scotland's home board. City and congregational missions will begin next autumn. Much has already been done through local congregations with the help of local ministers and groups of witnessing laymen. Based on this experience, a plan has been devised for witnessing in public places, in homes and in factories. It is hoped that ultimately a lay apostolate of proclamation, fellowship and service can be developed throughout the country.

In Brief

David B. Porter, rector of St. John's Episcopal Church, Edinburgh, has been appointed dean of Edinburgh.

In accordance with a directive from the General Assembly, the Church of Scotland has appointed a team to represent it in "conversations" with the Church of England. Its members are Prin. John Baillie; Profs. J. Pitt-Watson, D. M. Baillie (chairman), J. H. S. Burleigh, William Manson, W. S. Tindal and T. F. Torrance; and five ministers: George Gunn, A. C. Craig, D. G. Mackay, R. Stuart Lowden and Sir Randall Philip. The Episcopal Church in Scotland will be represented by the Bishop of Brechin and Rev. J. W. A. Howe.

Scotland is drinking less but spending more on drink than ever before; the huge tax on alcohol is responsible for this anomaly.

INNES LOGAN.

Citywide Mission Stirs Huntington

Week of Preaching by National Church Leaders Renews Spiritual Life in West Virginia Community

HUNTINGTON, W. VA., March 8.—This city's first interdenominational preaching mission stimulated religious life and advanced the cause of Christian unity throughout the entire community. Sponsored by the ministerial association, with about 100 churches of 10 denominations cooperating, it brought to the city 16 nationally known religious leaders. They spoke at evening mass meetings and daily church services, in the public schools, over television and radio, at civic clubs, and at special services in neighboring communities. Among the guest speakers were Edward H. Pruden, Clovis G. Chappell, Gerald Kennedy, Walter H. Judd, Perry E. Gresham and George M. Docherty. The one sad note during the week was the death in Virginia of William E. Hudson, for many years manager of the Massanetta Springs Bible Conference, who had supervised planning and arrangements for the mission.

Strike Disorders Reflect Political Tie-in

The *Saturday Evening Post* article, "Reign of Terror at Widen," brought vividly to the attention of West Virginians what has been described as an "unholy alliance between labor politicians and the state house machine." The bitter 15-month strike at the Widen mine was marked by numerous acts of violence, including one killing, with virtually no intervention by state police. It developed into a clash between the independent company union and the United Mine Workers local. It was also a struggle between two individualists—Mineowner J. G. Bradley and U.M.W. Pres. John L. Lewis. When the strikers (a minority of the miners) finally voted to abandon the struggle, it marked the capitulation of the Lewis forces and their failure to organize the employees. The Huntington *Herald-Dispatch* termed the Widen incident "the shame of West Virginia."

Denies Nuns' Teaching Violates Law

In reply to the suit filed in Franklin (Ky.) circuit court challenging the legality of Roman Catholic nuns' teaching in public schools, the state of Kentucky has asserted that discontinuance of the practice would deny to Roman Catholics the right to earn their living in the teaching profession, deprive them of liberty and property without due process of law, deny them equal protection by the law, and prevent them from worshiping God according to the dictates of their own consciences. The reply, presented by the state attorney general, stated that "the wearing of clothes, uniforms or insignia of any kind or character does not constitute teaching within the meaning of any prohibition contained in the constitutions of Kentucky or the United States." The state has requested the court to dismiss the petition (which was filed Oct. 13 by J. W. Rawlings, president

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of the Kentucky Friends of the Public Schools committee,) because "conditions in the schools are not cause for action."

Dispute Splits Large Louisville Church

A violent months-long dispute has split the 1,000-member 18th Street Baptist Church in Louisville. At a tempestuous business meeting to which police had to be called to maintain order, 56 members of the church were ousted by Oscar Gibson, the pastor, and his supporters. When both factions filed suit in Jefferson circuit court requesting a settlement of their differences, Judge Stuart Lampe ruled that the expelled members still have the "property and civil rights" that were theirs before the expulsion. Commented Gibson: "Let the judge tell us what property rights are and we'll pay them off, but he can't instruct us to take the expelled members back into the church." Rejecting an offer from the Long Run Baptist Association's executive committee to arbitrate the dispute, Gibson said: "They don't have any authority over our church. It is an autonomous body and acts in accordance with its own free will."

Urges Christian Concern for Economic Problems

Addressing the recent seminar on religion in economic life at the College of the Bible, Lexington, Ky., Charles C. Webber declared that ministers "should stand for the right of labor and management alike to bargain collectively." Mr. Webber, Methodist minister who is a national C.I.O. representative and field worker for the National Religion and Labor Foundation, urged pastors to inform members of their congregation on possible Christian action in industrial relations. "Industrial development places upon men great moral responsibility, in that the spiritual development of great masses is now needlessly hindered by poverty," he said.

And So Forth

Participating in the service at Christ Church Cathedral, Louisville, in which C. Gresham Marmion was consecrated Protestant Episcopal bishop of Kentucky were Presiding Bishop Henry Knox Sherrill, Charles C. Clingman, retiring bishop of Kentucky, and Bishop Clinton A. Quin of Texas. Marmion was formerly rector of the Church of the Incarnation, Dallas. His brother William was recently elected bishop of the diocese of Southwestern Virginia. The two men will become one of three sets of brothers serving as Episcopal bishops in the U.S.

Presbyterian (U.S.) Theological Seminary, Louisville, has purchased a 31-acre suburban tract as a future location, and will launch a campaign for $2 million for the erection of new buildings. The downtown facilities have become inadequate for the increased enrollment.

William H. Morton, professor of biblical archeology at Southern Baptist Seminary, Louisville, has been named director of the American School of Oriental Research at Jerusalem for the 1954-55 term. The nonsectarian school is supported by 85 U.S. colleges and universities, and by institutions of the Protestant, Catholic, Orthodox, Jewish and Muslim faiths.

J. Maurice Trimmer.

Vassar Sponsors Religion Forum

Student-Initiated Conference Features Faith and Morality—Pageantry Tells Protestant Story

NEW YORK, March 9.—Vassar College's second annual student-sponsored conference on religion, held on the campus Feb. 28-March 2, had as its theme "Doubt, Dilemma and Decision: Personal Faith and Creative Morality." Spokesmen for three religious faiths presented formal addresses on the theme and took part in discussions. In the opening address, Dean Liston Pope of Yale Divinity School declared that lack of a personal faith is responsible for the moral timidity, confusion and lack of personal integrity characteristic of today. "We know that we ought to oppose evil in whatever form it may manifest itself, in high places and low, but fear of being denounced keeps us from getting involved," he said. Other religious leaders who took part in the conference were Prof. A. T. Mollegen of the Protestant Episcopal Theological Seminary in Virginia; Marvin Fox, professor of philosophy at Ohio State University and director of the Institute of Jewish Studies at Columbus, Ohio; and Dietrich von Hildebrand, professor of philosophy at Fordham University. In a panel discussion on "Personal Faith and Creative Morality" moderated by Chaplain William H. Kirkland of Vassar, the visiting theologians concluded that the continuation in our culture of a vigorous moral concern depends upon that relationship to God on which the major religious traditions are founded.

McCracken Decries 'Inquisition'

A denunciation of the present-day "inquisition of which Sen. McCarthy is the undisputed high priest" was sounded by Robert J. McCracken last Sunday from his pulpit at Riverside Church. He declared that while the senator claims "in the sacred name of patriotism" to be exposing Communists, he is in fact "undermining the principles which brought the nation into being and made it to the oppressed in other lands the symbol of liberty and happiness." Stressing McCarthy's "rise to power," the Riverside pastor reminded his congregation that the senator is a member of a church "that has never disavowed the Inquisition, that makes a policy of censorship, that insists on conformity." He insisted that "nothing undercover agents of communism can do to us is so dangerous as what we can do to ourselves if fear, suspicion and dissension go on multiplying among us or if, as does not seem unlikely, this new power gathers influence and establishes itself with executive authority in Washington."

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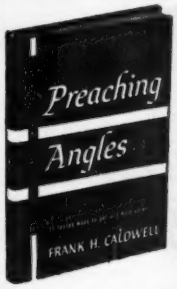

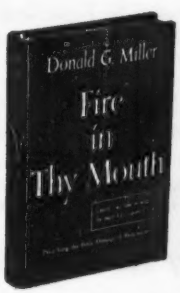

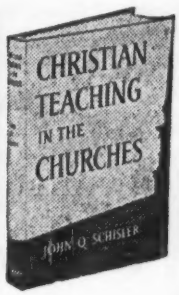

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arts. J. Obert Kempson, chaplain of South Carolina state hospital, is editor of the hymnal, with Prof. James R. Sydnor of Union Theological Seminary, Richmond, Va., in charge of musical portions. Explains Paul L. Tilden, associate director of the N.C.C. department of pastoral services: "The *Fellowship Hymnal* is designed to meet the needs of chaplains in all types of institutions where people have particular and critical types of need."

Pageant Depicts 300 Years of Brooklyn Protestantism

Three centuries of Protestantism in Brooklyn were depicted in the pageant, "This City Under God," presented on two nights last week at the Academy of Music in the borough. Two thousand persons attended each night. The cast of 300 and the 50-voice chorus were recruited from Brooklyn churches. The pageant was written by Helen Kromer and staged by John Fuhrmann. It was agreed that the significance and power of the presentation lay not so much in the historical facts presented, interesting as they were, but in the depiction of Protestantism's basic contribution to freedom of worship, speech and conscience. The development of this contribution was traced through 12 episodes, culminating in a presentation of Protestantism's current contribution to social and economic justice, civic righteousness, family counseling and individual freedom.

Surplus Food Release Opens Way To Wider Relief Efforts

In appealing this week for support of "One Great Hour of Sharing," March 28, Wynn C. Fairfield, director of Church World Service, appealed for increased giving so that organization and Lutheran World Relief can respond to the government's offer to give to voluntary relief agencies surplus foods for distribution overseas. "Millions of children and adults around the world are so badly undernourished that they fall prey to deficiency diseases," Dr. Fairfield said. "For many of them, supplementary food for which they cannot pay will mean the difference between vigorous, productive living and an early death or physical weakness which prevent them from earning their own way in society." In calling for additional support of not less than $3 million, Dr. Fairfield pointed out that every extra dollar made available for surplus food distribution will be multiplied at least 20 times through the use of commodities released from the government's surplus stocks.

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in Fields other than Religion

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Boston, Massachusetts — *August 2-21*

Director of Seminar: Dean Walter G. Muelder
Lecturers: Dr. Roger Hazelton, Andover Newton Theological School
Second Lecturer to be announced.

GARRETT BIBLICAL INSTITUTE
Evanston, Illinois — *June 21-July 23*

Director of Seminar: Dr. William F. Case
Lecturers: Dr. Myron F. Wicke, Department of Higher Education of the Methodist Church · · · Dr. Ernest W. Saunders, Garrett
Special Lecturers: Conrad Bergendoff, Benjamin E. Mays, J. Robert Nelson, Cecil Northcott, Ruth Wick, and Carroll A. Wise

UNION THEOLOGICAL SEMINARY
New York City — *June 6-23*

Director of Summer Courses: Dr. Frank W. Herriott
Dean of Seminar: Dr. Arnold Nash, University of North Carolina
Lecturer: Dr. Robert L. Calhoun, Yale University Divinity School

UNIVERSITY OF SOUTHERN CALIFORNIA
Los Angeles, California — *June 21-July 30*

Director of Seminar: Dr. Franklyn D. Josselyn
Lecturers: Dean Merrimon Cuninggim, Perkins School of Theology
Dr. Prentiss L. Pemberton, Andover Newton Theological School

Exclusively for College Teachers of Science

THE PENNSYLVANIA STATE UNIVERSITY
State College, Pennsylvania — *July 5-17*

Director of Seminar: Dr. W. Conard Fernelius
Lecturers: Dr. William Pollard, The Institute of Atomic Research, Oak Ridge, Tenn. · · · Dean Harold K. Schilling, Pennsylvania State University

Reveal Challenges to I.M.C. Program

Nearly 200 leaders from New York area churches met last Tuesday evening for the annual dinner of the North American advisory committee for the International Missionary Council. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, was toastmaster for the program, whose theme was "The Relevance of Two Approaches to World Community." Frank P. Graham described the work which the church, through its transformation of individuals and of community life around the world, is doing to help lay foundations of peace, understanding and cooperation. He said the United Nations, the I.M.C. and the World Council of Churches hold in common great objectives which call for the closest cooperation. Charles W. Ranson, general secretary of the I.M.C., outlined areas of racial, social, political and religious tension in which the church must make a vital contribution if world community is to be realized.

Joins Staff of Chinese Student Services

Rowland M. Cross, former China missionary who has recently been serving with the National Council of Churches' interboard committee, has joined the staff of Chinese Student and Alumni Services, recently organized in this city. The group sponsors a Chinese student center near Columbia University, where an English clinic, Bible study, prayer fellowship, general fellowship meetings and a series of discussions on religions of the world are offered. It is estimated that there are at least 5,000 Chinese students in the U.S., over 2,000 of them in New York.

And So Forth

John W. Pyle is the new canon pastor of the Cathedral of St. John the Divine. Under the direction of Dean James Pike, he will have charge of pastoral duties and will minister to Columbia University students in the name of the Protestant Episcopal Church.

Malcolm R. Evans, minister of the Spencer Memorial Presbyterian Church on Brooklyn Heights and an active participant in activities of the Brooklyn division of the Protestant council of Greater New York, was chosen by the U.S. junior chamber of commerce as Brooklyn's "outstand-

ing young man for 1953." Presentation of the chamber's Distinguished Service award was made to Mr. Evans last week at a banquet attended by hundreds of civic and business leaders.

The councils of churchwomen in the four boroughs of the Protestant council of Greater New York sponsored 50 interdenominational services of prayer last Friday in observance of the 67th anniversary of the World Day of Prayer.

Jackie Robinson, Brooklyn Dodger baseball star, has been appointed to the advisory committee of the Protestant program at Brooklyn children's court, which is supervised by the Brooklyn council of churchwomen.

For the fifth year, the Staten Island division of the Protestant council of Greater New York recently sponsored a labor-management school, featuring a forum on such subjects as the waterfront situation, the church's responsibility in industrial relations and the Taft-Hartley law.

Madison Avenue Presbyterian Church recently dedicated a new parish hall. Expenditures for it and other improvements totaled $750,000.

Franz von Hammerstein, young German pastor who was imprisoned in Buchenwald and Dachau because of his family's opposition to Adolf Hitler, is serving as a fraternal worker (missionary) in the United States. A graduate of the University of Göttingen and Bethel Theological School in Germany, and with two years at Chicago Theological Seminary behind him, he is associate pastor of First Presbyterian Church, Perth Amboy, N. J.

Ira W. Langston has resigned after a

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Christian Ethics	George D. Kelsey, Denys L. Munby
Practical Theology	John W. Bachman, Paul W. Hoon, David A. MacLennan
Religious Education	Harold W. Fildey, Frank W. Herriott, Charles H. Johnson Edward L. Nestingen, Wayne E. Oates, Mary A. Tully
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14-year ministry at Park Avenue Christian Church, during which the former Central Christian Church moved to its present site and 1,004 persons were added to membership. Dr. Langston became the first Disciples of Christ minister to have a regular preaching assignment on a network radio series when he succeeded Joseph R. Sizoo on the A.B.C. "Gems for Thought" program in 1942. J. HENRY CARPENTER.

Warns Against 'Bible Action Comics'

Writing in *Presbyterian Action,* Clare A. Schreiber, a Christian educator and mother of four, declares that so-called "Bible action comics" are likely to inspire in small children horror and fear rather than the moral lesson intended. She warns against indiscriminate use in church schools and homes of comics depicting the crucifixion and other scenes of physical violence.

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'Red' Charges Do Harm in Brazil

Protestants Enjoy Religious Freedom, but Suffer Attacks by Extreme Fundamentalist Pastors

SÃO PAULO, BRAZIL, March 1.—Brazil grants full religious freedom, so Protestants here do not suffer the disabilities found in certain other Latin American countries. But they do suffer from another kind of hindrance—that placed in their way by fundamentalists who broadcast the charge that Protestantism has been infiltrated by "Communists." Writing in an issue of a local newspaper celebrating São Paulo's 400th anniversary, E. Kerr, a Baptist pastor, charged that Protestantism is suffering from two evils—communism and modernism. Recently Editor Oliveira of the *Fundamentalist* published what he said was "proof" that Pres. John A. Mackay of Princeton Theological Seminary has communist sympathies. He claimed that Dr. Mackay has been "accused" by "several official organs," charged that he favors the present regime in China, and cited the fact that as editor of *Theology Today* he permitted publication of an article by Prof. John C. Bennett on "The Christian Answer to Communism."

Liberal Catholics Immune To Such Propaganda

The charge that Protestantism has become infiltrated with communism makes little headway among liberal Brazilian Catholics. But certain reactionary priests are busy spreading a charge attributed to J. B. Matthews that 600 U. S. Protestant ministers are Communists. The Evangelical Confederation of Brazil has replied, pointing out that Matthews has been unable to prove his charge and noting that so far Protestant nations have been immune to communism, as many Catholic countries have not. Even some conservative Brazilian Protestants are becoming disgusted with fundamentalists who attack recognized Protestant leaders in order to advance their own particular interpretations of religion and their own ideas on social and political questions.

Brazil Second Among Nations In Bible Distribution

Prof. Flamino Favero of the University of São Paulo, a member of the Bible Society of Brazil, reveals that Brazil is now second among the nations in distribution of the Scriptures. In 1952 the society, which has 25,000 members, distributed 1,633,722 volumes of Scripture. As a result of its activity, Roman Catholics have been displaying renewed interest in the Bible. Popular editions of the Catholic New Testament have been issued. Dr. Favero, one of Brazil's most prominent scientists, is conservative theologically, but he does not lend himself to attacks on Protestant leaders who are described as "liberal."

Protest Catholic Appeal to State Against Protestants

A number of pastors in Santa Catarina state have joined in issuing a manifesto

protesting against an attempt by the Roman Catholic Church to interfere directly in governmental affairs. The statement was made in response to the declaration by Cardinal Carmello of São Paulo that Catholics must oppose the immigration to Brazil of non-Catholics. The pastors point out that such opposition would reflect "ingratitude," since Catholics have complete freedom in such countries as the United States, where they are in the minority. They say that they would welcome opposition in the purely doctrinal field, but that when Roman Catholics attempt to use secular power to impede Protestant work, Protestants must resist in the name of their faith and of the nation's constitution.

Liberal Catholic Leader Calls for Tolerance

Tristão de Ataide, liberal Roman Catholic and former lay leader of Catholic Action in Brazil, has been dealing with "tolerance" in a recently published series of articles. He says the purpose of tolerance is to seek "peaceful coexistence in a pluralistic society." He defines its goals as neither "irenism" nor the "absolutism" of the "integrists" (the Catholic fundamentalists), but "common sense, equilibrium, appreciation of differences." He says the principle that the beliefs of the majority should prevail (a principle frequently invoked in Latin America) should not apply to religious and moral issues. "Right must be respected even if the number of persons who exercise it is small," he says. "No Catholic state should prevent the opening of a Protestant church on the pretense that it would impede the religious unity of a people. Above all, no authority, no state, should teach or practice what is contrary to religious truth or moral good."

Catholic Magazine Scores De Ataide's 'Error'

De Ataide writes that to deny religious tolerance is to deny the principles enunciated by Pius XII on the fundamental rights of people, one of the most important of which is religious freedom. "Truth and virtue will not triumph through being 'protected' by the state, even if that state is Catholic," he says. "God is not a party. The church is not a faction. Truth cannot be defended by erecting a barricade." De Ataide declares that the Roman Catholic Church's tolerance is not the "equality and free examination and individualism of the Reformation," nor "that absolute tolerance which holds that truth and error are equal." But it *is* that quality which insists, through belief in God, on justice, honesty and good faith. The conservative Catholic magazine *Reconquista* has attacked De Ataide's utterances on tolerance, saying that "this Brazilian disciple of Jacques Maritain" is in error. Its editor praises the recent address by Spanish Cardinal Segura which scored "Protestantism, irenism and Americanism."

JÕAO DEL NERO.

Presbyterian Missions to Sponsor Tour to Central America

The Presbyterian, U.S.A., Board of Foreign Missions is sponsoring an 18-day tour of Mexico and Guatemala July 31-Aug. 17. The church's work in those countries, which has continued through the past 75 years, will be the focus of interest.

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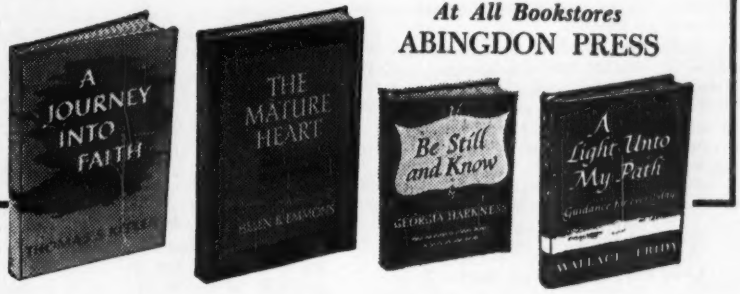

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Norway May End Ban on Jesuits

Parliament Will Consider Constitutional Change Favored by a Majority of Church Leaders

ROSKILDE, NORWAY, March 1.—The Norwegian parliament will soon begin discussing whether to repeal Article II of the constitution which bans Jesuits from Norway. The question has become particularly acute since Norway decided to support the United Nations Declaration on Human Rights, which covers, among other areas, religious freedom. The government's department of church affairs recently asked the seven bishops of the Church of Norway and members of the two theological faculties in Oslo for their opinion on the matter. All the bishops except one were for abolition of the ban on Jesuits. Three of the professors of the university theological faculty wanted the ban ended; the other would permit Jesuits to enter the country, but not to form an order. The four professors of the "free" theological faculty were evenly divided on the subject. Many Norwegians feel that there is little sense in banning Jesuits from the country so long as certain religious and political groups potentially far more dangerous are permitted to function. It is generally believed that Article II will be abolished. When the provision was last debated, in 1925, the vote was 99 to 36 in favor of keeping the ban.

Norwegian Government Refuses to Unseat Bishop Schjelderup

Norway's department of church affairs has at last decided that Bishop Kristian Schjelderup is not to be deprived of office on a charge that he disbelieves in hell. The department had been asked by the Inner Mission, the "revival" wing of the Church of Norway, to decide whether a bishop of the church could hold such an idea and keep his office. [See The Christian Century for Feb. 3, p. 155, and March 10, p. 293.] It all began last spring when Prof. Ole C. Hallesby of the "free" theological faculty in Oslo in a radio broadcast stressed the necessity of conversion "lest you all wake up in hell." Bishop Schjelderup took issue publicly with the professor, holding that such doctrine is contrary to Jesus' teaching on the love of God. The controversy raged for months, and the matter of Schjelderup's continuing as a bishop was finally put up to the department of church affairs. Before finding in favor of Schjelderup, the government agency asked the bishops and theological professors to state their opinions. "We have been waiting for this decision anxiously, although all of us knew what it was going to be," says the weekly *Var Kirke*.

Hallesby Wants Ban Kept

Incidentally, Prof. Hallesby was one of those members of the "free" theological faculty who expressed themselves against lifting the government's ban on Jesuits. "The ban is not directed against Catholicism," he said. "Nor does it abrogate religious freedom. It is directed against Jesuit morals, which are a mortal danger to a state and a people, yea to all social life." The "mortal danger" Hallesby fears most from the Jesuits is what he considers their advocacy of "mental reservation."

Church of Norway Explains Stand on Intercommunion

The Church of Scotland's interchurch relations committee some time ago wrote to Bishop Smemo of the Church of Norway's diocese of Oslo suggesting that the Scottish and Norwegian churches recognize each other's communion services. The committee explained: "Last year we corresponded with the Church of Sweden, and the archbishop of Uppsala assured us that in that church there is no obstacle to full communion with the Church of Scotland, which as you know is presbyterian." The Norwegian bishop replied that his church intends to maintain the Lutheran conception of the Lord's Supper, but that this does not prevent it from admitting to communion members of non-Lutheran groups. He added: "Our church has never officially decided with which churches this practical intercommunion should exist. . . . Thus it is unable to enter into an agreement with any particular church, because this would put us into a wrong position regarding others. We are happy to know that members of the Church of Scotland are free to take communion with us . . . our members can [reciprocate] whenever they wish."

Finland Suffers Shortage Of Pastors

The Church of Finland has not been able to keep pace with that nation's rapidly changing pattern of life. Whereas most Finns used to make their living by farming, today 40 per cent of the population is made up of city dwellers. Helsinki has over 400,000 inhabitants, Turku and Tamperen over 100,000. The number of parishes has shrunk from 600 before the war with Russia to 550. There are only 1,050 pastors to serve over 4 million people. (Denmark, with about the same population, has 1,758 pastors working in 1,336 parishes.) Today only 360 students are enrolled in Finland's two theological seminaries, compared with 560 before the outbreak of war in 1939. There is, however, less antagonism to Christianity in Finland than before the war. The religious programs broadcast over the Finnish radio are very popular. They help make up for the shortage of pastors and the difficulty posed by the fact that many people live in widely scattered areas. The churches destroyed during the war have been rebuilt, and the state is encouraging the building of others to relieve unemployment.

Sweden Also Lacks Pastors

Sweden is also suffering from a shortage of pastors. It is estimated that to maintain the present number, 85 new candidates must be recruited annually. But last year only 32 new students enrolled at the universities of Lund and Uppsala. The number has declined steadily through recent years; in 1930, 245 new students began their five-year study; in 1950, the number had declined to 66—and last year it was less than half that! It is admitted that the situation is "very serious." Ten pastors have been brought from Norway to help relieve the shortage.

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Hope to Initiate Seoul Broadcasts

Christian Radio Station Plans to Begin Operations Soon—Koreans Honor Presbyterian Leader

SEOUL, KOREA, March 4.—A sign of increasing "return to normal" in this war-torn nation is the announcement that the Seoul Christian radio station, which was scheduled to be opened in 1950, hopes to have its permit to operate reissued this spring. Already some of the broadcasting studios on the fifth floor of the Christian Literature Society's building have been refurbished—with lumber, glass and cement supplied through the armed forces' Aid for Korea program. Cooperating with the National Christian Council of Korea in this radio project are the Methodist, Presbyterian (U.S. and U.S.A.) and United Church of Canada missions. It is hoped that programs broadcast over the station will be heard in North Korea. The initial plan is for an hour's program in the morning and a four-hour broadcast in the evening.

Missionary Families to be Reunited

Still another sign of recovery comes in the news that the prolonged separation of missionary families is about to end. Some wives and children of Korean missionaries have been waiting in Japan for entry permits for nearly three years. Meanwhile, other missionary workers are arriving. The Mennonite Central Committee now has 19 short-term representatives in Korea. In Taegu, eight of its public health workers are giving special aid to orphanages and day nurseries, and two are operating an experimental farm at Kyung San, six miles from Taegu. Charles Bernheisel, who before the Communist invasion was an E.C.A. representative in Seoul and later served with the armed forces, has returned to Korea to head up the work of the Save the Children Federation here. Evelyn Becker McCune is serving with the United Nations Korean Reconstruction Agency in Seoul. Edgar M. Chandler of World Council of Churches headquarters in Geneva recently visited Church World Service's head office in Korea.

Koreans Honor Presbyterian Field Administrator

Korean Christians recently sponsored a traditional "Han-Kap" (completion of life cycle) observance in honor of Ned Adams, the Presbyterian, U.S.A., mission's field administrator and husband of this correspondent. The three-and-a-half-hour ceremony was held at First Presbyterian Church in Taegu, which is built on the site of the first missionary home in Taegu, where Ned's father, James Edward Adams, organized the first church in the area. The governor of the province and others who spoke traced the development of Christianity in Taegu through one man's "life cycle." When Ned Adams arrived with his parents in the city, there was not a single Christian in the entire province. Now there are thousands of Protestants within its boundaries, and hundreds of places of worship—104 in Greater Taegu alone. At the conclusion of the ceremony, the vice-president of Korea pronounced the benediction. A similar service was held in Seoul, where speakers recalled the aid given at the time of the evacuation of the city in January 1951 by Ned Adams, Raymond Provost (who was present at the ceremony), and James M. Phillips, now at Yale Divinity School.

And So Forth

Guest speakers at the "Know Korea" lecture series arranged for U.N. service men by Chaplain William B. Estes of Korean communications zone headquarters have been Kyung Chic Han, Helen Kim of Ewha University, George Paik of Chosen Christian University, and several missionary leaders.

Addressing an English-speaking Sunday service on the 35th anniversary of the signing of Korea's "Declaration of Independence," George Paik called for a united effort of Christian forces in Korea like that through which the various nations' armed forces serve under one United Nations command. This is necessary, he said, if the many difficulties besetting the Korean churches today are to be overcome.

SUE COMSTOCK ADAMS.

The Church Roll

Ronald E. Osborn, head of the department of church history at Butler University school of religion, Indianapolis, has been granted a year's leave of absence beginning next fall to join the staff of the World Council of Churches' Ecumenical Institute at Céligny, near Geneva, Switzerland. Prof. Osborn is director of the Disciples of Christ committee on faith and order.

Elton Trueblood, Quaker author and professor of philosophy at Earlham College, Richmond, Ind., was appointed March 4 to the newly created post of chief of religious policy for the U.S. Information Agency.

Philip C. Jones, since 1948 a staff member of the World Council of Christian Education and Sunday School Association, has been appointed associate general secretary of that organization for the period during which its programs are being integrated. He will be in charge of the North American office, in New York.

On Jan. 29 Bishop H. Sumitra of Rayalaseema was installed as moderator of the Church of South India. Formerly a Congregational minister, Bishop Sumitra taught for many years at United Theological College, Bangalore. He succeeds Bishop Michael Hollis of Madras, who had been moderator since the church was formed in 1947 through a merger of Anglican, Congregational, Methodist, Presbyterian and Reformed groups.

Jordan L. Larson, superintendent of schools at Mount Vernon, N. Y., and chairman of the National Council of Churches' new special committee to study the place of religion in public schools, was elected president of the American Association of School Administrators at that body's annual meeting in Atlantic City, N. J., in mid-February.

Rajah B. Manikam, joint secretary for east Asia of the World Council of Churches and the International Missionary Council and a member of the Madhya Pradesh (Central Provinces) Evangelical Lutheran Church, was elected president of the Federation of Lutheran Churches in India at its triennial conference in January.

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What has man tried to do to God's kingdom? He has institutionalized it, found it profitable, even enjoyable, soothing to his nerves and selfish inclinations; he will go to any length not to lose it. Our Lord said "He that loses his life for my sake shall find it." *Any Church* that is more interested in perpetuating itself than it is in losing itself in devotion to building up God's kingdom, not with brick, mortar or endowments, not in a divided house, but in the hearts, minds and souls of those committed to its care will some day lose its life or at least its usefulness to God.

Our Lord promised eternal life to all who believed in him. Are not many people lulled into complacency who believe they believe? Who could really believe in Jesus Christ and not love God? Love requires proof and obedience to God's laws is the proof most needed.

Let the Russians have their ant hill philosophy and let us have God first in our churches, first in our homes and first in our affections. When our Father's house is no longer divided against itself then the Russians may see the light and turn to God.

M.W.H.

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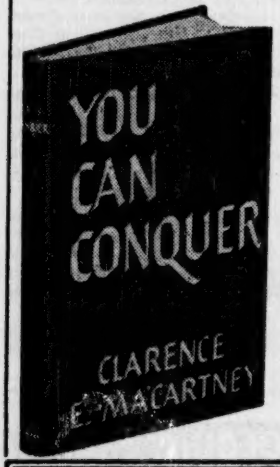

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